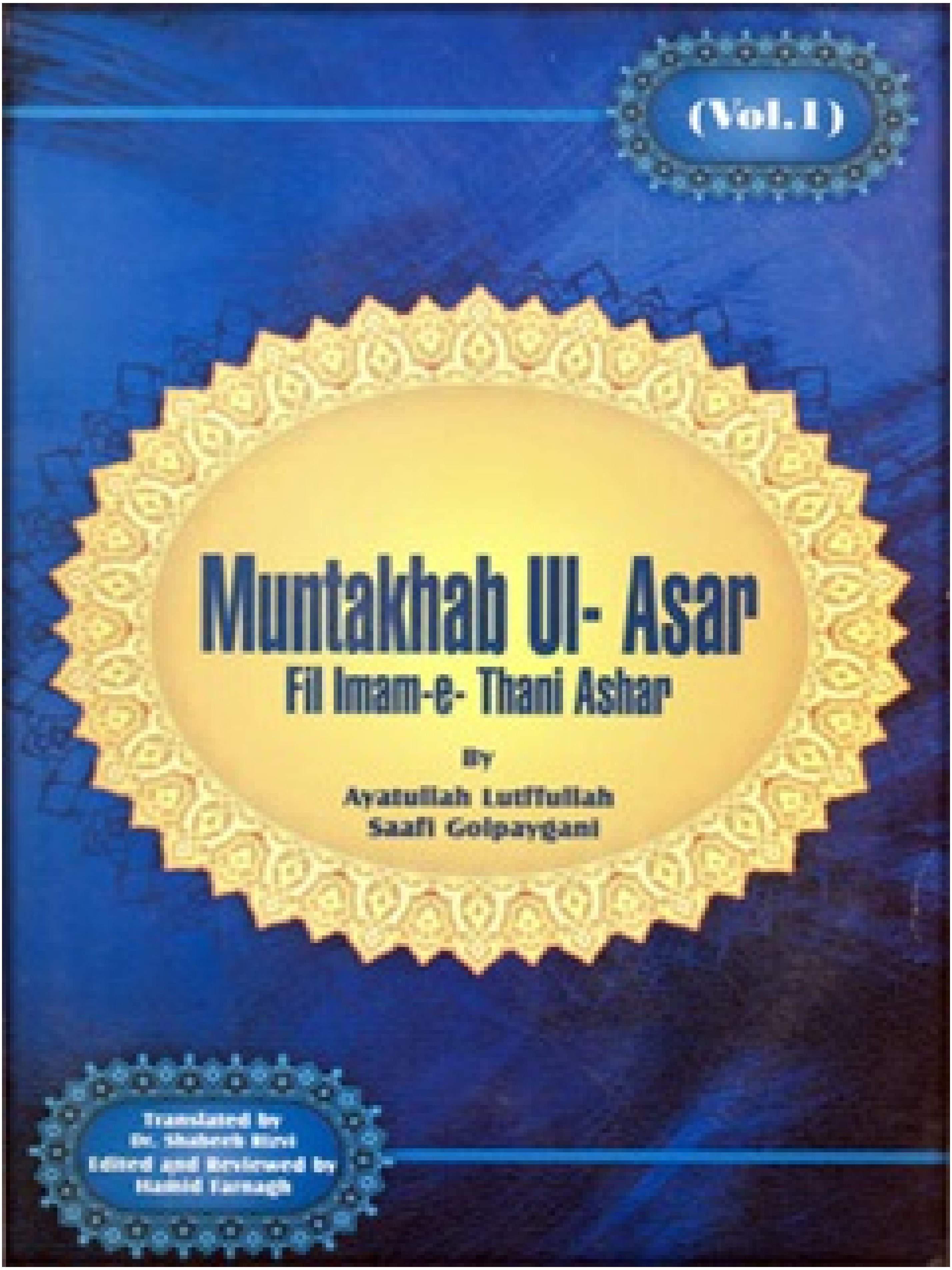

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Fil Imam-e- Thani Ashar
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Point

MUNTAKHAB AL-ASAR

(VOL. I)

By

AYATULLAH LUTFULLAH SAAFI GOLPAYGANI

Translated by

DR. SHABEEB RIZVI

t:۲

PREFACE

Point

In the Name of Allah the Beneficent the Merciful

Blessings of Allah be on you, O Saaheb al-Amr, help me and forsake me not

All praise is for Allah, the Lord of the worlds, and blessings and salutations be on the trustworthy Prophet (s.a.w.a.), the chief of the messengers, our master, Abi al-Qasim Muhammad, and his pure progeny, Allah's blessings be on him and on the twelve Imams, his successors, the guides, the guided ones.

There is no doubt that after the Holy Quran – which is the strong rope and no falsehood touches it from in front of it and from behind it, a descent from the Wise, the Praiseworthy – what is available with the Muslims of the Prophetic traditions and the noble quotations on the authority of his sinless family, who are one of the

t:٣

that the Messenger of Islam (s.a.w.a.) has ordered us to follow, (ثقلین) two heavy things is a great treasure-chest of knowledge and a voluminous, majestic heritage. It is replete with real cognition, training programs, ethical, political and social teachings, principles of development, progress and human rights, civic obligations, etc from the true and correct teachings and intelligent laws, strong and powerful ways, which if fastened on to by mankind, will prevent it from falling in the abyss of corruption, oppression, conceit and slavery. Moreover, no powerful tyrant or oppressor can ever .subdue and weaken them

Muslims certainly did not fall in their present state of social corruption, discord, dispute, disharmony, authority of the evil, domination of the unbelievers, and a straitened life except for the fact that they turned away from this wise, divine path and the ignorance of some of them regarding the strength of these constructive, guided teachings. They preferred to opt for anything offered by the East or the West. Therefore, their state was like that of a trader, whose treasure was full of precious stones and jewelry but he is neither aware of them and nor their value. Instead, he buys sand and stones in lieu of the price of pearls, thereby costing him his respect, majesty, freedom and independence. But he does not open his treasure-trove to check the varieties of precious stones and jewelry available with him, whose like can .neither be found in the markets nor with any trader

Yes, the Messenger of Islam (s.a.w.a.) informed, "Nothing takes you closer to paradise and distances you from hell except that I have ordered you to do it. And nothing takes you nearer to hell and makes you further from paradise but that I have refrained you " (from it. (۱)

t:۴

Al-Kaafi, vol. ۲, p. ۷۴, H. ۲ -۱

Surely the traditions comprise of what man needs. Hence, it is obligatory on us to make the requisite preparations for them i.e. to learn them and ponder deeply over them universally, in societies, gatherings, at all appropriate places, in books, magazines, radio, television, etc. By Allah! I don't know anybody who has learnt these traditions and their contents, and thought of them as paralleled except by Allah, that .in his heart was some disease

Indeed the politics of the day did not deem it preferable that the Muslims should benefit from the traditions and that they should be attentive towards this great scientific wealth and prudent systems due to their (politicians) being distant from the true life of the Muslims in beliefs, politics, governance and ethics. Consequently, the Muslims became seekers after being the sought ones, they became servants after being masters just as the Messenger of Islam (s.a.w.a.) had prophesied "They will ".serve but they will not be served

In the first era, tragedy was afflicted (on the Muslim nation) through the prohibition on the compilation of the traditions, while on the other hand, they had to encounter the disasters inflicted by the Jews. People like Ka'b al-Ahbaar became the confidantes of the rulers and their reference in the interpretation of Quran, stories of the prophets, .history and other important issues

This was despite the fact that when the Messenger of Islam (s.a.w.a.) saw some of them reading or researching the books of the people of the book(١), he (s.a.w.a.) remarked: "Had Musa been alive today he would have but followed me." (٢) And despite the presence of an Imam like Ali ibne Abi Talib (a.s.), who was the door of the city of

t:۵

١- (Old Testament (Taurah), the Psalms (Zaboor) and New Testament (Injeel

٢- .Tafseer-e-Qurtubbi, vol. ١٣, p. ٣۵۵

knowledge, a truth endorsed by the Messenger of Islam (s.a.w.a.) himself. And his (s.a.w.a.) saying: "Ali is with the truth and truth is with Ali and it will not separate from him." And despite the presence of his (s.a.w.a.) pure progeny (Ahlebait a.s.) amongst them regarding whose relationship with the Quran the Messenger of Islam (s.a.w.a.) remarked: "Surely these two will not part from each other till they meet me at the ".(Hauz-e-Kausar (on the day of Judgement

In the second era, which commenced with the Umayyad dynasty and ended with the reign of Abbasides particularly Ma'moon al-Rasheed, the politics of the governance aimed at opposing the Islamic laws was the order of the day. The proponents of these policies, intending to weaken the Muslims in governance, control, wealth, etc. introduced Greek Philosophy whose atheistic views and basics were in total contrast with the teachings of the Messenger of Islam (s.a.w.a.) and the guidance of the prophets (a.s.) concerning the recognition of Allah, His excellent names, His perfect attributes and His prudent actions. Notwithstanding the fact that some of those who were involved in these heresies insisted that there existed complete consonance .(between the two schools of thought (that of the prophets (a.s.) and philosophy

The school of the prophets (a.s.) and their call for monotheism as explained by the Holy Quran in the most eloquent manner and complete style and on whose strong principles there is total agreement, one cannot find any difference of opinion even on one single issue. While the school of the philosophers who have numerous differences in their basics and principles could neither compile a basic set of laws unanimously, nor present before mankind a specific path based on theory as well as practice which .could guide it to prosperity

t:۶

Indeed the philosophers differed in their views on creation and resurrection to such an extent that you cannot find two amongst them agreeing completely on any one principle. Each one of them has his own way that he treads and a path that he traverses. Except those amongst them who fastened to the rope of revelation of prophets (a.s.) and relied on their guidance and followed the directions of the infallible Imams (a.s.) were not deceived by the views of the philosophers and did not .deliberate on issues prohibited by the Islamic canon

One who probes their books and their terminologies will realize that the language, tone and tenor of the philosophers is in direct contrast with that of the prophets (a.s.) .and the followers of their shariah

Allah the Almighty, the Creator of all things, does what He pleases. He raised the Messengers, compensates the servants for their deeds, sustains them, listens to their supplications and answers them. He is described with only those attributes which He has used for Himself and not those names by which the philosophers have named Him like the First Cause. Those names which are not appropriate to be used for Allah instead of the beautiful and real names of Allah like Creator (خالق), Sustainer (رازق), Forgiving (غفّار), Oft-turning (توّاب), etc. except with the help of some interpretation, justification and elaboration. For, none of the beautiful names of Allah are synonymous with the First Cause, nor is there any conceptual similarity between .them and the names used by the philosophers

The one who researches their works will also know that the concept of the Creator, the created and creation which sets apart Allah from His creation, is completely different from the terms used by the philosophers like cause, effect and causation, on which depends the explanation of the relation between the temporal (حادث) and the

Of course, the various details and elaborations of the aforementioned .(قديم) eternal .discussions can be found in various philosophical books

It is not our case whether it is possible or not to reconcile between the call of the prophets (a.s.), the Quranic knowledge, the traditions of the Ahlebait (a.s.) (equals of Quran) and whatever our Islamic sages (whose steadfastness on their path and their reliance in their way as per the guidance of the Quran and the traditions is established) have explained and elucidated. The fact remains without doubt that the Muslims during the lengthy course of history and prolonged centuries were involved in debates and disputes concerning the problems, which were impossible to comprehend and to reach to their reality was unattainable and a duty that was not imposed by the Shariah. Moreover, they did not seek guidance from the light of Quran .nor from the traditions as was the right of these two lights

Had it not been for a group of single minded devoted scholars of Quranic interpretation, traditions and Islamic sciences, those who did not study except in the school of Quran and traditions and did not benefit but through the knowledge of the Ahlebait (a.s.) and did not ask save the people of remembrance (Ahle Zikr) and did not question except from those whose knowledge was from the knowledge of Allah, the High and those who possessed the revelation of the prophets (a.s.) specially what the Archangel Jibraeel (a.s.) brought to the Messenger of Islam (s.a.w.a.), certainly and .surely all the effects and inheritance of the prophethood would have been destroyed

Yes, these great scholars, who were the students of the Islamic teachings and the school of Quran, the Messenger of Islam

s.a.w.a.), Ameerul Momineen Ali Ibn Abi Talib (a.s.) and all other Imams (a.s.), enjoy a) great right upon us. Indeed, they have protected the traditions and Islamic knowledge through the centuries and eras till it has reached to us in its original form, with its message carrying the strongest, real, divine and most beautiful Islamic .understanding

Today, in our times, the Muslims are being tested with modern, materialistic, secular philosophy. A group of Muslims became inclined either towards the materialistic civilization of the West or towards the atheist East. Consequently, most believed in the West while a few subscribed to the East. Behind these inclinations too, Eastern as well as Western political influences played a dominating role. Their propagandists advertised as to what the non-Muslims had achieved of industrial development and technological progress. As a result, some of them thought that these progress and development was due to their scientific basics. So, they began to propagate materialistic teachings and Marxist principles and encouraged the youth to do away with Islamic manners and teachings. A number of those who considered themselves amongst the civilized and the enlightened supported this move. These so-called intellectuals, civilized and enlightened people had nothing in them but extreme obeisance for the materialistic societies and scorn for thought-provoking Islamic principles. They attempted to interpret Islamic doctrines and its values on the basis of .materialistic ideology or even the atheistic Marxism

Briefly, these self-styled intellectuals transformed the entire scenario in the field of management, politics, economics, training, art, technology, etc. Surely, the calamity inflicted by them and the deviations propagated in the name of civilization was a great .tragedy indeed

Islam, with its solid divine laws withstood all the deviations in all its modes in every era .and time. History has recorded these ideological victories over a period of time

Its great book (the Holy Quran) guides towards that which is most upright as it was at the time of its revelation. It has continued to remain so over numerous eras and centuries till the present fifteenth century and shall remain so till the Day of Judgment. For, Islam is a divine religion and a heavenly revelation. It has come for humanity of all centuries till Allah inherits the earth and whatever is in it. It has come for survival and eternity for the guidance of all the nations and realization of justice amongst them because it is not satisfied with the domination of one nation over another or of one country over the other and does not deem fit to lower a nation .before another

It has come to bring an end to life on earth by the establishment of a divine and just government at the hands of the seal of successors and proofs (peace be upon them all) so that the religion, all of it, be for Allah, the Lord of the Worlds. That all the nations be united and there remains no difference between the white and the black, the red .and the yellow. All of them will be equal before the Truth

Today humanity has lost faith in all materialist schools and ideologies and secular systems. Therefore, it is obligatory and essential upon the Muslims, specially the scholars of the day, to present the principles of the Divine Upright religion for the confused mankind. They must explain for them the immense social power and strength, desperately needed by mankind, available in the teachings and explanations of Quran and the Sunnah, as expounded by the Holy Prophet (s.a.w.a.) and his holy .(.progeny (a.s

O Muslims! Be grateful for this great bounty and don’t be negligent

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.about it or God forbid, neither turn away from it nor disbelieve in it

وَلاَ تَكُونُواْ كَالَّذِينَ قَالُوا سَمِعْنَا وَ هُمْ لاَ يَسْمَعُونَ. إِنَّ شَرَّ الدَّوَابَّ عِندَ اللهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَ يَعْقِلُونَ.

And be not like those who said, We hear, and they did not obey. Surely the vilest of (animals, in Allah's sight, are the deaf, the dumb, who do not understand.(١)

Be careful from becoming apostates concerning the signs of Allah and His religion. :Surely Allah, the High says

إِنَّ الَّذِينَ يُلْحِدُونَ فِى آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَى فِى النَّارِ خَيْرٌ أَم مَّن يَأْتِى آمِنًا يَوْمَ الْقِيَامَهِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe (on the day of resurrection? Do what you like, surely He sees what you do.(٢)

Therefore, ponder over the oceans of these divine sciences and extract from it priceless pearls. It is necessary for you to travel and wander in its gardens whose vastness is more than the distance between the heavens and the earth. So, pluck from its beautiful and fragrant flowers and its delicious spiritual fruits. From this Islamic heritage, derive that which is the soul of your life, the correctness of your vision, the safety of your thought, the regulation of your living, your world and your hereafter. Do not seek any alternative for it and be a student of the school of traditions (hadith) and be a disciple of

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١- Surah Anfaal (٨): Verses ٢١, ٢٢

٢- Surah Fusselat (٤١): Verse ٤٠

the institution of Prophet (s.a.w.a.) and his holy progeny, the truthful Imams (a.s.). :Allah, the High, admonishes

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللهَ وَكُونُواْ مَعَ الصَّادِقِينَ

(O you who believe! be careful of (your duty to) Allah and be with the true ones.(١)

THE TRADITIONS ABOUT THE TWELVE CALIPHS

From the traditions which the knowledge of every researcher and student seeks, rather which is obligatory on every Muslim to be acquainted with it and not to transgress it till he comprehends its contents and knows its matter thoroughly, is the successive traditions concerning the number of caliphs and Imams and those who will rule this nation. Surely, the Prophet (s.a.w.a.) has not stated these traditions merely as prophecies. Nay, these are religious injunctions; knowing them and believing in them is obligatory. Although these traditions sound as prophecies in nature, yet essentially they are religious dictates. These are documentary evidences for the distinguished and eminent personalities whose like and equal cannot be found amongst the Muslims. They are twelve in number; none can either increase their number or .decrease it

Undoubtedly, this is a subject worth deliberation, research and investigation to understand its meaning because its traditions fall in the category of successive traditions (الاحاديث المتواتره). They talk about the system of leadership and rule after the Messenger of Islam (s.a.w.a.), and as to who will take over the reins of mastership. Moreover, it talks about those who will be responsible for

t:١٢

١- Surah Taubah (٩): Verse ١١٩

governance, support and defence of Islam, establishment of justice, enjoinment of good, prohibition of evil, protection of the borders, security of the cities and implementation of divine laws. From these traditions, one can understand that Allah, the High and His Messenger (s.a.w.a.) have not left this important issue unattended to. Nobody will have any argument against Allah and His Messenger (s.a.w.a.) regarding this subject, if he has not done enough research or made sufficient preparations. If somebody attempts to justify that he could not deliberate enough on these traditions along with their explanations as their conclusions were unfavourable for the present government and its scholars, then such excuses and justifications will not be accepted. Scholars were not permitted to voice their opinions freely on such issues because the minimum punishment for this crime would be a long period of incarceration and intensive flogging. Hence, they were in a state of utter confusion and perplexity vis-à-vis these traditions. Those who did write their explanations and interpretations actually came up with nothing. Some of them even confessed their helplessness in understanding these traditions. Consequently, the majority of the Muslim nation remained ignorant of the true meaning of these traditions and were deprived of guidance through them. This was not the first glass bottle to be broken in .Islam

Here, with the strength and power of Allah, we shall attempt to explain these traditions in an order that some will elucidate the others; some will support the others till there is no need for further explanations on the subject. Plus, we will also bring forth appropriate commentaries for these traditions or explanations on the .comments given on these traditions, Inshallah

These traditions have been classified in groups as per their topics and it is only proper :that we inform about them over here

❋ Those traditions that talk only about numbers and the restriction put on the number of caliphs, like the traditions of Ibne Masood and Anas and some traditions of Jaaber .Ibn Samarah

❋ Those traditions that are an addendum to it (All of them will be from Quraish). Such traditions abound from Jaaber. One can also find in them (All of them will be from Bani Haashim) as Qunduzi has brought in Yanaabiul Mawaddah and Sayyid Ali Ibn Shahab .in Al-Mawaddatul Qurbaa

❋ Those traditions that suggest that these caliphs will be equal in number to the chiefs (Nuqabaa) of Bani Israel and Musa (a.s.), and the companions (Hawaari) of Eesa (a.s.).

❋ :Here we have explained the traditions by dividing them in a few groups

❋ .(.Traditions that establish that these caliphs will be from the Ahle Bait (a.s

❋ .(.Traditions which prove that the last of them is Mahdi (a.t.f.s

❋ Traditions which inform that the first amongst them is Ali (a.s.) and last amongst .(.them is Mahdi (a.t.f.s

❋ Traditions which establish that nine amongst these caliphs will be the descendants of Imam Husain (a.s.) like the one which says, “The first amongst them is Ali (a.s.), the second and the third are al-Hasan (a.s.) and al-Husain (a.s.), the two grandsons of the Holy Prophet (s.a.w.a.) and the remaining nine are from the progeny of al-Husain ”.(.(a.s

t:۱۴

.(.Traditions which suggest that the ninth of these nine will be Mahdi (a.t.f.s ⁕

Traditions, and there are many of them, that explain their names, their personas ⁕ .and their attributes

It should be borne in mind that quite often amongst these numerous traditions, some chain of narrators can be found that are defective, thereby preventing us to completely rely on them independently. Except for the fact that the authenticity of such traditions are supported and endorsed by other reliable traditions, thereby doing .away with the shortcomings

Finally, let us state the purpose of writing this book, with the help of Allah, the Kind, .the Loving

:The reader should know that

We have not brought out these traditions to investigate them and therefore often ⁕ .we have not felt the need of mentioning some of them

This is the first volume of this voluminous book concerning our Master Hazrat Mahdi ⁕ (a.t.f.s.) and is captioned as " MUNTAKHABUL ASAR " (A Selection of Traditions). We have selected them so that the masses may derive independent benefit from it, underlining the significance of Caliphate, the status of Wilayah and Imamah. Allah, the :High, informs us

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

t:۱۵

(On that day We will call every people with their Imam(1)

إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

(You are only a warner and (there is) a guide for every people.(2)

His Holiness Ayatullah Lutfullah Saafi Golpaygani

t:16

1- Surah Bani Israel (17): Verse 71

2- Surah Ra'd (13): Verse 7.

CHAPTER ONE

TRADITIONS THAT DENOTE THE NUMBER OF THE TWELVE CALIPHS AND THAT SURELY THEY ARE EQUAL TO THE NUMBER OF THE CHIEFS (NOQABAA) OF BANI ISRAEL AND THE (.COMPANIONS (HAWAARI) OF EESA (A.S

t:١٧

۱. MUSNAD-E-TAYALESI(۱): Jaaber Ibn Samarah says that I heard the Messenger of Islam (s.a.w.a.) say, "Surely Islam will always remain mighty till there are twelve caliphs in it." Then he said something, which I didn't understand. I asked my father 'What did the Messenger of Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish."

۲. MUSNAD-E-TAYALESI(۲): Jaaber Ibn Samarah says, 'I heard the Messenger of Allah (s.a.w.a.) say during a sermon "Surely Islam will always remain mighty till there are twelve caliphs in it." Then he said something, which I didn't understand. I asked my father 'What did the Messenger of Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish."

۳. AL FETAN(۳): Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "This affair shall always remain mighty till there are twelve caliphs it. All of them will be from Quraish."

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۱- Musnad-e-Tayalesi, vol. ۳, pg. ۱۰۵, Tr. No. ۷۶۷, published at Hyderabad, Deccan (India) in ۱۳۲۱ A.H.; Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۵۸, Tr. No. ۱۹۶۴.

۲- Musnad-e-Tayalesi, vol. ۶, pg. ۱۸۰, Tr. No. ۱۲۷۸.

۳- Al-Fetan, vol. ۱, pg. ۳۹, Chap. ۷, Tr. No. ۲; Al-Malaahem wa al -Fetan, pg. ۳۲, chap. ۲۹.

۴. MUSNAD-E-AHMAD(۱): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “There will be twelve caliphs after me, all of them will be from Quraish.” They asked, ‘Then what will happen?’ He (s.a.w.a.) said: “Then there will be turmoil (haraj).”

۵. MUSNAD-E-AHMAD(۲): Jaaber Ibn Samarah says, ‘I heard the Prophet (s.a.w.a.) say, “There will be twelve caliphs for this nation.”

۶. MUSNAD-E-AHMAD(۳): Jaaber Ibn Samarah al-Sewaaee says, ‘I heard the Messenger of Allah (s.a.w.a.) say during his last pilgrimage (Hajj al-Widaa): “Surely this religion will always overcome its opponents and no enemy or deserter can ever harm it till there are twelve caliphs from my nation in it.” ‘Then he uttered something that I could not understand. I asked my father, ‘What did he say?’ He replied: “All of them will be from Quraish.”

۷. MUSNAD-E-AHMAD(۴): Jaaber Ibn Samarah al-Sewaaee says, ‘I heard the Messenger of Allah (s.a.w.a.) say during his last pilgrimage (Hajj al-Widaa): “Surely this religion will always overcome its opponents and no enemy or deserter can ever harm it till there are twelve chiefs from my nation, all of them ...” Then whatever the Messenger of Allah (s.a.w.a.) said, I could not hear while my father was closer to the mount of Messenger of Allah (s.a.w.a.) than me. I asked, ‘O father! What did the Messenger of Allah (s.a.w.a.) say which I could not hear?’ He replied, ‘He was saying, “All of them will be from Quraish.”

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۱- Musnad-e-Ahmad, vol. ۵, pg. ۹۲; Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۶۰ narrating from Tabaraani.

۲- Musnad-e-Ahmad, vol. ۵, pg. ۱۰۶.

۳- Musnad-e-Ahmad, vol. ۵, pg. ۸۷.

۴- Musnad-e-Ahmad, vol. ۵, pg. ۸۷

۸. MUSNAD-E-AHMAD(۱): Jaaber Ibn Samarah al-Sewaaee says, 'The Messenger of Allah (s.a.w.a.) addressed us thus: "Surely this religion shall always remain mighty till there are twelve caliphs in it." Then he uttered something, which I could not understand because the people were crying and shouting. I asked my father, 'What did he say?' He replied, "All of them will be from Quraish."

۹. MUSNAD-E-AHMAD(۲): Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) addressed us at Arafaat thus: "This affair (Islam) shall always remain mighty, impregnable and victorious against the all its opponents till it is ruled by twelve, all of them ..." I could not understand after that so I asked my father, 'What did he say after all of them?' He replied: "All of them will be from Quraish."

۱۰. MUSNAD-E-AHMAD(۳): Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) addressed us at Arafaat thus: "This affair (Islam) shall always remain mighty, impregnable and victorious against the all its opponents till it is ruled by twelve all of them will be from Quraish..."

۱۱. MUSNAD-E-AHMAD(۴): Jaaber Ibn Samarah says that I and my father came to the Prophet (s.a.w.a.), who was saying: "This affair shall always remain righteous till there are twelve chiefs." Then he said something, which I did not understand. I asked my father, 'What did he say?' He answered, "All of them will be from Quraish."

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۱- Musnad-e-Ahmad, vol. ۵, pg. ۹۳.

۲- Musnad-e-Ahmad, vol. ۵, pg. ۹۳; Al-Ghaibah by No'maani, pg. ۱۱۶, chap. ۶, Tr. No. ۱۷.

۳- Musnad-e-Ahmad, vol. ۵, pg. ۹۶.

۴- Musnad-e-Ahmad, vol. ۵, pg. ۹۷; al-Malaahem by Ibn al-Munaadi, pg. ۱۱۳.

۱۲. MUSNAD-E-AHMAD(۱): Jaaber Ibn Samarah says, 'The Messenger of Allah (s.a.w.a.) said, "This affair shall always remain closely united till there are twelve caliphs in it all of them will be from Quraish."

۱۳. MUSNAD-E-AHMAD(۲): Jaaber Ibn Samarah says I heard the Messenger of Allah (s.a.w.a.) say: "This affair will always survive till there are twelve chiefs in it." Then he uttered something, which I could not hear. I asked about it from my father. He replied, "All of them will be from Quraish."

۱۴. MUSNAD-E-AHMAD(۳): Aamir Ibn Sa'd narrates that I asked Jaaber Ibn Samarah regarding the tradition of the Messenger of Allah (s.a.w.a.). He replied, 'The Messenger of Allah (s.a.w.a.) said: "The religion (Islam) shall always be upright till there are twelve caliphs from Quraish."

۱۵. MUSNAD-E-AHMAD(۴): Jaaber Ibn Samarah says that the Holy Prophet (s.a.w.a.) said, "This affair (Islam) will always remain mighty, impregnable and victorious against its enemies till there are twelve caliphs." Then he said something, which I could not hear because of the people. I asked my father, 'What did he say?' He replied: "All of them will be from Quraish."

۱۶. SAHIH AL-BUKHARI(۵): Abd al-Malik says that I heard Jaaber Ibn Samarah say: 'I heard the Prophet (s.a.w.a.) say, "There will be

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۱- Musnad-e-Ahmad, vol. ۵, pg. ۱۰۷.

۲- Musnad-e-Ahmad, vol. ۵, pg. ۹۷.

۳- Musnad-e-Ahmad, vol. ۵, pg. ۸۶; al-Mo'jam al-Kabeer, vol. ۱, pg. ۲۱۸, Tr. No. ۱۸۰۸; Lawaame' al-Uqool, vol. ۵, pg. ۱۵۰.

۴- Musnad-e-Ahmad, vol. ۵, pg. ۹۸. I say: In Musnad thirty-four traditions have been narrated on the authority of Jaabir Ibn Samarah concerning the twelve caliphs.

۵- Sahih al-Bukhari, part ۴, Kitab al-Ahkaam; Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۴۱, Tr. No. ۱۸۹۶, pg. ۲۷۷, Tr. ۲۰۴۴, al-Sunan al-Waaredah fi al-Fetan, vol. ۵, Tr. ۱۰.

twelve chiefs" Then he said something which I could not hear. My father informed that he said: "All of them will be from Quraish."

۱۷. SAHIH AL-MUSLIM(۱): Jaaber Ibn Samarah says that I went to the Prophet (s.a.w.a.) with my father and heard him say: "This affair will not come to an end till twelve caliphs pass in it." Then he said something, which I could not hear. I asked my father, 'What did he say?' He answered, "All of them will be from Quraish."

۱۸. SAHIH AL-MUSLIM(۲): Jaaber Ibn Samarah says that I heard the Prophet (s.a.w.a.) say: "The affair of the people shall continue to survive till twelve people rule over them." Thereafter the Prophet (s.a.w.a.) uttered something that I did not follow. I asked my father, 'What did the Messengerof Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish."

۱۹. SAHIH AL-MUSLIM(۳): Jaaber Ibn Samarah says, 'I heard the Messenger of Allah (s.a.w.a.) say, "This religion shall always remain mighty till there are twelve caliphs." Then he said something, which I did not follow. I asked my father, 'What did he say?' He said, "They are all from Quraish."

۲۰. SAHIH AL-MUSLIM(۴): Jaaber Ibn Samarah says that the Prophet (s.a.w.a.) said: "This affair shall always remain mighty till there are twelve caliphs." Then he said something, which I did not understand. I asked my father, 'What did he say?' He replied, "All of them will be from Quraish."

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۱- Sahih al-Muslim, Kitab al-Imaarah.

۲- Sahih al-Muslim, Kitab al-Imaarah.

۳ - Sahih al-Muslim, Kitab al-Imaarah; al-Malaahim of Ibn al-Munaadi, pg. ۱۱۲; Musnad-e-Ahmad, vol. ۵, pg. ۹۰ and ۱۰۶; Firdaus al-Akhbaar, Tr. No. ۷۷۴۰; Kanz al-Ummaal, vol. ۱۲, pg. ۳۲, Tr. No. ۳۳۸۵۱, al-Ghaibah by No'maani, pg. ۲۱۴, Chap. ۶, Tr. No. ۱۶.

۴- Sahih al-Muslim, Kitaab al-Imaarah; Al-Malaahim of Ibn al-Munaadi, pg. ۱۱۳.

۲۱. SAHIH AL-MUSLIM(۱): Jaaber Ibn Samarah says that I went to Messenger of Allah (s.a.w.a.) with my father and heard him say, “This religion shall always remain mighty and impregnable till there are twelve caliphs in it.” Then he uttered something, which I could not hear because of the people. I asked my father, ‘What did he say?’ He replied, “They are all from Quraish.”

۲۲. SAHIH AL-MUSLIM(۲): Aamir Ibn Sa’d Ibn Abi Waqqaas says that I sent a letter to Jaaber Ibn Samarah with my slave Naafe’ stating, ‘Inform me of what you heard from the Messenger of Allah (s.a.w.a.).’ He wrote to me, ‘On the day of Friday, on the eve of al-Aslami’s stoning, I heard the Messenger of Allah (s.a.w.a.) say, “This religion shall survive till the Hour is established or there are twelve caliphs (ruling) upon you. All of them will be from Quraish.”

۲۳. SUNAN ABI DAWOOD(۳): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “This religion shall always remain mighty till there are twelve caliphs.” Thereafter the people began proclaiming, ‘Allah-o-Akbar’ and wailing. Then he (s.a.w.a.) said something slowly. I asked my father, ‘O father! What did he say?’ He replied, “They are all from Quraish.”

۲۴. SUNAN AL-TIRMIDHI(۴): Jaaber Ibn Samarah says that the

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۱- Sahih al-Muslim, Kitaab al-Imaarah; Kanz al-Ummaal, vol. ۱۲, pg. ۳۲, Tr. No. ۳۳۸۵۰; al-Mo’jam al-Kabeer,vol. ۲,pg. ۲۱۳, Tr. No. ۱۷۹۱.

۲- Sahih al-Muslim, Kitaab al-Imaarah, Mukhtasar al-Sahih al-Muslim by Tirmidhi, Tr. No. ۱۱۹۶, Musnad-e-Ahmad, vol. ۵, pg. ۸۹, Musnad-e-Abi Ya’laa, vol. ۱۳, pg. ۴۵۶, Tr. No. ۲۳ (۷۴۶۳), al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۸, Tr. No. ۱۸۰۹, Kanz al-Ummaal,vol. ۱۲, pg. ۳۲, Tr. No. ۳۳۸۵۵, al-Ghaibah by No’mani, pg. ۱۲۰, part ۶, Tr. No. ۹.

۳- Sunan Abi Dawood, Kitab al-Mahdi; Taarikh-e-Baghdad, vol. ۱۲, pg. ۱۲۶, No. ۵۱۶. I say: Ibn Kathir has explained this tradition in al-Bidaaya wa al-Nihaayah, vol. ۱, pg. ۱۸

۴- Sunan al-Tirmidhi, Kitab al-Fetan, Chap. ۴۶, Tr. No. ۲۲۲۳; Kanz al-Ummaal, Tr. No. ۳۳۸۰۳ narrating from Tirmidhi; Tarikh-e-Baghdad, vol. ۱۴, pg. ۳۵۳, No. ۷۶۷۳; Al-Mo’jam

al-Kabeer, vol. ٢,pg. ٢٣٦, Tr. No. ١٨٧٥ and pg. ٢۴٨, Tr. No. ١٩٢٣ and pg. ٢۵١,Tr. No. ١٩٣۶ and pg. ٢٨٣, Tr. No. ٢٠۶٣; Al-Ghaibah of No'mani, pg. ١٢٣, Chap. ۶, Tr. No. ١۴ and pg. ١٢٠ Chap. ۶, Tr. No. ٨.

Messenger of Allah (s.a.w.a.) said: “There will be twelve chiefs after me.” Thereafter he uttered something which I did not follow. I asked the person who was following me. He replied, “All of them will be from Quraish.” Abu Eesa says, ‘This tradition is Hasan and Sahih.’

۲۵. AL-MO’JAM AL-KABEER(۱): Jaaber narrates that the Holy Prophet (s.a.w.a.) said: “Islam will always be mighty till there are twelve caliphs.”

۲۶. AL-MO’JAM AL-KABEER(۲): Jaaber Ibn Samarah says, ‘I along with my father, were in the presence of Prophet (s.a.w.a.) when he said: “There will be twelve strong supports for this nation. Whoever forsakes them will not harm them.” Then the Messenger of Allah (s.a.w.a.) whispered something which I did not hear. Later I asked my father ‘What did he whisper?’ He replied, “All of them will be from Quraish.”

۲۷. AL-MO’JAM AL-KABEER(۳): Jaaber narrates that one day I heard the Messenger of Allah (s.a.w.a.) addressing us thus: “This religion shall always be mighty, impregnable and victorious upon the one who opposes it till twelve rulers (rule over it).” At this juncture the people made a lot of noise due to which I could not hear what he said after ‘all of them’. So, I asked my father, ‘O father! What did he say after all of them?’ He informed, “All of them will be from Quraish.”

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۱- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۴, Tr. No. ۱۷۹۲ and ۱۷۹۳.

۲- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۴, Tr. No. ۱۷۹۴, al-Mo’jam al-Awsat, vol. ۳, pg. ۴۳۷, Tr. No. ۲۹۴۳, Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۸.

۳- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۴, Tr. No. ۱۷۹۵.

۲۸. AL-MO’JAM AL-KABEER(۱): Jaaber says I heard the Prophet (s.a.w.a.) say in the final pilgrimage (Hajj al-Widaa), “This affair shall always overcome the one who opposes it. No enemy or opponent will harm it till there will be twelve caliphs from Quraish.”

۲۹. AL-MO’JAM AL-KABEER(۲): Jaaber says, ‘I was in the presence of the Messenger of Allah (s.a.w.a.) and he was saying, “The affair of this nation shall always be dominant till there are twelve.” Then he uttered something, which I could not hear. My father was sitting closer to him, so I asked him, ‘What did he say?’ He replied, “They are all from Quraish.”

۳۰. AL-MO’JAM AL-KABEER(۳): Jaaber narrates that I went to the Messenger of Allah (s.a.w.a.) with my father. He (s.a.w.a.) said, “The affair of this nation shall always remain straight and upright till there are twelve caliphs.” Then he said something slowly. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

۳۱. AL-MO’JAM AL-KABEER(۴): Jaaber Ibn Samarah al-Sewaaee narrates that I accompanied my father to the mosque while the Messenger of Allah (s.a.w.a.) was delivering a sermon. I heard him say, “There will be twelve caliphs after me.” Thereafter he lowered his voice and I could not understand what he said. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

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۱- Al-Mo’jam al-Kabeer, vol.۲, pg. ۲۱۵, Tr. No. ۱۷۹۶, Kanz al-Ummaal, Vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۲, Lawaame al-Uqool, vol. ۵,pg. ۱۵۱.

۲- Al-Mo’jam al-Kabeer, vol. ۲,pg. ۲۱۵, Tr. No. ۱۷۹۷; Kanz al-Ummaal, Vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۳.

۳- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۵, Tr. No. ۱۷۹۸.

۴- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۵,Tr. No. ۱۷۹۹; Kifaayaa al-Asar, pg. ۵۰, chap. ۶, Tr. No. ۲.

٣٢. AL-MO'JAM AL-KABEER[١]: Jaaber Ibn Samarah says, 'We were with the Messenger of Allah (s.a.w.a.) when he said, "This affair shall survive till twelve chiefs live in it." Then he (s.a.w.a.) lowered his voice due to which I could not hear. When the Prophet (s.a.w.a.) became silent I asked my father, 'What was it that he uttered in a low voice?' He replied, "All of them will be from Quraish."

٣٣. AL-MO'JAM AL-KABEER[٢]: Jaaber Ibn Samarah narrates that I accompanied my father to the Prophet (s.a.w.a.) and sat with him. Then he said, "Islam shall always remain dominant till there are twelve chiefs or caliphs. All of them will be from Quraish."

٣٤. AL-MO'JAM AL-KABEER[٣]: Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) said, "This religion shall always survive till there are twelve caliphs." Ismail says, 'I thought my father said that the entire nation will gather on them.'

٣٥. AL-MO'JAM AL-KABEER[۴]: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "No enemy can harm this religion till there are twelve caliphs. All of them will be from Quraish."

٣۶. AL-MO'JAM AL-KABEER[۵]: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "This affair shall always survive till there are twelve caliphs."

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١- Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢١۶,Tr. No. ١٨٠١.

٢- Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢٢۶,Tr. No. ١٨۴١.

٣- Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢٢٨, Tr. No. ١٨۴٩ and Tr. ١٨۵٠ and ١٨۵١; al-Malaahim by Ibn Munaadi, pg. ١١٢.

۴- Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢٢٩,Tr. No. ١٨۵٢; al-Malaahim by Ibn Munaadi, pg. ١١٣; Al-Sunan al-Waaredah fi al-Fetan, vol. ٢, Tr. No. ٩, and vol. ۵, Tr. ۴; Kanz al-Ummaal, vol. ١٢,pg. ٣٣, Tr. No. ٣٣٨۵۶; al-Ghaibah of No'maani, pg. ١٠٧, Chap. ۴, Tr. No. ٣٨.

۵- Al-Mo'jam al-Kabeer, vol. ٢,pg.٢٣۶, Tr. No. ١٨٧۶.

AL-MO'JAM AL-KABEER(۱): Jaaber Ibn Samarah says that the Messenger of Allah .۳۷ (s.a.w.a.) declared, "Surely this affair shall always remain dominant. No opponent can ".harm it till there are twelve chiefs. All of them will be from Quraish

AL-MO'JAM AL-KABEER(۲): Jaaber Ibn Samarah says that the Messenger of Allah .۳۸ (s.a.w.a.) said, "The affair of this nation shall always remain straight and dominant over its enemy till there are twelve caliphs amongst them. All of them will be from Quraish." Thereafter he returned to his house followed by the Quraish. They asked him, 'What will happen after that?' He (s.a.w.a.) replied, "There will be mischief and ".corruption

AL-MO'JAM AL-KABEER(۳): Jaaber Ibn Samarah says, 'I was in the presence of the .۳۹ Messenger of Allah (s.a.w.a.) with my father when he (s.a.w.a.) said, "Surely this affair will neither pass nor come to an end till twelve caliphs live in it." Then he spoke something which I did not understand. I asked my father, 'What did he say?' He ".replied, "All of them will be from Quraish

AL-MO'JAM AL-KABEER(۴): Jaaber Ibn Samarah says, 'I heard the .۴۰

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.Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۳۸, Tr. No. ۱۸۸۳ -۱

Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۸۲, Tr. No. ۲۰۵۹; Kanz al-Ummaal, vol. ۱۲, pg. ۳۲, Tr. -۲ No. ۳۳۸۴۸; al-Bidaayaa wa al-Nihaayaa, vol. ۱, pg. ۱۷; al-Ghaibah of No'maani, pg. ۱۱۹, Chap. ۶, Tr. No. ۷

.Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۸۵, Tr. No. ۲۰۶۸ and ۲۰۶۹ -۳

Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۸۶, Tr. No. ۲۰۷۳; Majmaa az-Zawaaed, vol. ۵, pg. ۱۹۱, -۴ Chapter, 'The Caliphs are Twelve.' I say: Tabaraani in his al-Mo'jam al-Kabeer, vol. ۲, has brought this tradition of Jaabir from thirty-seven chain of narrators. It is clear that Jaabir has heard the tradition concerning the twelve caliphs on more than one occasion from the Messenger of Allah (s.a.w.a.), like the eve of the stoning of Al-Aslami, in the last pilgrimage at Arafaah, when he went to the Prophet (s.a.w.a.) alongwith his father and when he heard the Prophet (s.a.w.a.) delivering a sermon in

.the mosque. It is for the readers to refer and deliberate on this subject

Messenger of Allah (s.a.w.a.) while he was delivering a sermon atop the pulpit saying, "There will be twelve strong people from the Quraish. The one who bears enmity against them, his enmity will not harm them." Then I turned back and saw that Umar Ibn Khattaab and my father were amongst the audience. They confirmed for me what .I had heard

۴۱. AL-MO'JAM AL-AWSAT(۱): Jaaber Ibn Samarah says, 'I accompanied my father to the Prophet (s.a.w.a.). He prayed with us and after he had finished with his salutations, the people pointed out with their hands on the right side and the left side. He (s.a.w.a.) remarked, "Why is it that you are turning your hands to the right and to the left as if they (hands) are the tails of a rebellious horse? Whenever anyone of you does salaam, then he should do so to the one who is on his right side as well as on his left side." Then when they prayed with him (s.a.w.a.) too they did not do that. Later we sat with him (s.a.w.a.) and he (s.a.w.a.) said, "Islam will always be victorious till there are ".twelve chiefs or caliphs. All of them will be from Quraish

۴۲. AL-MALAAHIM BY IBN MUNAADI(۲): Jaaber Ibn Samarah, while mentioning the Prophet (s.a.w.a.) narrated that he (s.a.w.a.) said, "Religion shall always be impregnable and its followers shall overcome its opponents till there are twelve caliphs." Thereafter, the people were standing and sitting due to which, when he uttered something I didn't hear. I asked my father and my brother, 'What did he say?' ".He said, "They are all from Quraish

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۱- Al-Mo'jam al-Awsat, vol. ۱, pg. ۴۷۴, Tr. No. ۸۶۳.

۲- Al-Malaahim by Ibn Munaadi, pg. ۱۱۳; Al-Ghaibah al-No'maani, pg. ۱۰۳, Chap. ۴, Tr. No. ۳۳

۴۳. AL-MUSTADRAK ALAA AL-SAHIHAIN(۱): Jaaber narrates that I was with the Messenger of Allah (s.a.w.a.) when I heard him say, "The affair of this nation shall always remain dominant till there are twelve caliphs." Then he said something, which I could not hear, while my father was sitting closer to him than me. I asked him, 'What did he say?' He replied, "All of them will be from Quraish."

۴۴. TAYSEER AL-WUSOOL(۲): Jaaber Ibn Samarah relates that the Messenger of Allah (s.a.w.a.) said, "This affair will always remain mighty and impregnable till there are twelve caliphs. All of them will be from Quraish." He (s.a.w.a.) was asked, 'Then what will happen?' He (s.a.w.a.) replied, "Then there will be mischief."

۴۵. NIHAAYAH AL-BIDAAYAH WA AL-NIHAAYAH (۳): It is recorded in the Sahihain (Sahih-e-Bukhari and Sahih-e-Muslim) on the authority of Abd al-Malik Ibn Umair that Jaaber Ibn Samarah has narrated from the Prophet (s.a.w.a.), "There will be twelve caliphs. All of them will be from Quraish."

۴۶. YANAABI AL-MAWADDAH(۴): Jaaber Ibn Samarah narrates that I accompanied my father to the Messenger of Allah (s.a.w.a.) and heard him say, "There will be twelve caliphs after me." Then he lowered his voice. I asked my father, 'What did he say with a low voice?' He replied, "All of them will be from Quraish."

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۱- Al-Mustadrak alaa al-Sahihain, Kitaab-o-Ma'refat al-Sahaabaa, vol. ۳, pg. ۶۱۷-۳۱۷.

۲- Tayseer al-Wusool Elaa Jame' al-Usool, vol. ۲, pg. ۳۴, Kitaab al-Khilafah wa al-Imaarah, Chap. ۱.

۳- Nihaayah al-Bidaayah wa al-Nihaayah, vol. ۱, pg. ۱۷. I say: I could not find the tradition in these exact terms in the Sahihain. Probably, these were found in a manuscript other than the one available with us or possibly the narrator has simply conveyed the concept instead of being accurate with words.

۴- Yanaabi al-Mawaddah, Chap. ۷۷, pg ۴۴۵; al-Mawaddah al-Qurbah, pg. ۲۱۵.

۴۷. TAARIKH AL-KHULAFAA(۱): Jaaber Ibn Samarah narrates from the Messenger of Allah (s.a.w.a.) that he said, “This affair shall always remain mighty and victorious over its opponents till there are twelve caliphs. All of them will be from Quraish.”

۴۸. AL-JAM’ BAYN AL-SAHIHAIN(۲): Jaaber Ibn Samarah says, ‘I heard the Prophet (s.a.w.a.) say, “Surely, there will be twelve chiefs after me. All of them will be from Quraish.”

۴۹. FIRDAUS AL-AKHBAAR(۳): Jaaber Ibn Samarah says, ‘This religion shall always survive till there are twelve men in it. All of them will be from Quraish.’

۵۰. AL-GHAIBAH BY NO’MAANI(۴): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) state, “There will be twelve chiefs after me.” Then he said something that I didn’t hear. I asked the people and my father, who was nearer to him than me. He replied, “All of them will be from Quraish.”

۵۱. KEFAAYAH AL-ASAR(۵): Jaaber Ibn Samarah says, ‘I came to the Prophet (s.a.w.a.) and heard him say, “Surely, this affair (Islam) will not come to an end till it is ruled by twelve caliphs.” Then he (s.a.w.a.) whispered something. I asked my father, ‘What did he say?’ He replied, “They are all from Quraish.”

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۱- Taarikh al-Khulafaa, The chapter of the duration of the Caliphs, pg. ۷. I say: This tradition has also been narrated in Al-Sawaaeq, chap. ۱, pg. ۱۸, in a number of ways.

۲- Kashf al-Yaqeen, Chap. ۲, pg. ۷۱.

۳- Firdaus al-Akhbaar, vol. ۵, pg. ۷۷۰۵.

۴- Al-Ghaibah by No’maani, pg. ۱۲۰, Chap. ۶, Tr. No. ۸.

۵- Kefaayah al-Asar, pg. ۵۱, Chap. ۶, Tr. No. ۳. I say: Numerous Imamite scholars have narrated this tradition in various ways through different chain of narrators. For example, Allamah Majlisi in Behaar al-Anwaar, vol. ۳۶, Al-Taraaef, pg. ۱۶۸-۱۷۲, Al-Khesaal, pg. ۴۶۹-۴۷۳, Tr. Nos. ۱۲-۳۰, Al-Umdah by Ibn Bitreeq, E’laam al-Waraa by Tabarsi, etc.

۵۲. KAMAAL AL-DEEN[۱]: Jaaber Ibn Samarah says, ‘We were with the Prophet (s.a.w.a.) when he said, “Twelve (Caliphs) will follow this affair (Islam).” The people started screaming due to which I could not hear what he said thereafter. I asked my father, who was closer to the Prophet (s.a.w.a.) than me, ‘What did the Messenger of Allah (s.a.w.a.) say?’ He replied, “All of them will be from Quraish and their likes will not be seen.”

۵۳. MUSNAD-E-AHMAD[۲]: Masrooq relates that we were sitting with Abdullah Ibn Masood while he was reciting the Quran for us. Somebody asked him, ‘O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah (s.a.w.a.) how many caliphs will rule this nation?’ Abdullah Ibn Masood replied, ‘Since I have come to Iraq, nobody has asked me this question before you. Yes, we did ask the Messenger of Allah (s.a.w.a.) and he replied, “Twelve, like the number of chiefs (nuqabaa) of Bani Israel.”

۵۴. AL-GHAIBAH OF NO’MAANI[۳]: Masrooq narrates that we were sitting with Ibn Masood after the Maghrib prayers and he was teaching the Quran. Somebody asked him, ‘O Abaa Abd al-Rahmaan, did you ask the Prophet (s.a.w.a.) as to how many caliphs will this nation have? He replied, ‘Since I have come to Iraq, nobody has asked me this question before you. Yes, he (s.a.w.a.)

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۷۲, Chap. ۲۴, Tr. No. ۲۱.

۲- Musnad-e-Ahmad, vol. ۱, pg. ۳۹۸; Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۷; Muntakhab Kanz al-Ummaal, vol. ۵, pg. ۳۱۲; Taarikh al-Khulafaa, pg. ۷; Majma al-Zawaaed, vol. ۵, pg. ۱۹۰ (The Chapter of Twelve); Al-Mataaleb al-Aaliyah, vol. ۲, pg. ۱۹۶, Tr. Nos. ۲۰۴۰ and ۲۰۴۱, Al-Durr al-Manthoor by Jalaaluddin al-Suyuti under the Quranic verse, “And We raised amongst them twelve chiefs.” (Surah Maaedah (۵): verse ۱۲); Mutashaabehaat al-Quran, vol. ۲, pg. ۵۳; Yanaabi al-Mawaddah, pg. ۲۵۸; Mustadrak al-Sahihain, vol. ۴, pg. ۵۰۱; Musnad Abi Ya’laa, vol. ۸, pg. ۴۴۴, Tr. No. ۶۵ (۵۰۳۱), vol. ۹, pg. ۲۲۲, Tr. No. ۳۵۶ (۵۳۲۲).

۳- Al-Ghaibah of No’maani, pg. ۱۱۸, Chap. ۶, Tr. No. ۵.

".replied, "Your caliphs will be twelve equal to the number of the chiefs of Bani Israel

KEFAAYAH AL-ASAR(١): Abdullah Ibn Masood says, 'I heard the Messenger of Allah .٥٥ (s.a.w.a.) state, "There will be twelve Imams after me. All of them will be from ".Quraish

KEFAAYAH AL-ASAR (٢): Masrooq narrates that we were with Abdullah Ibn Masood .٥۶ showing our copies of Quran to him when a youth asked him, 'Did your Prophet (s.a.w.a.) promise to you as to how many caliphs will be there after him?' He replied, 'You are very young in age but you has asked something which nobody before you have asked. Yes, he (s.a.w.a.) did promise us that after him there will be twelve caliphs '.equal to the number of chiefs of Bani Israel

KEFAAYAH AL-ASAR (٣): Abul Qaasim Etaab narrates from Matraf, 'We were sitting .٥٧ in the mosque with Abdullah Ibn Masood when an Arab came and enquired, 'Who is Abdullah Ibn Masood amongst you?' He replied, 'Yes, I am Abdullah Ibn Masood. What do you want?' The Arab asked, 'O Abdullah! Did your Prophet (s.a.w.a.) inform you as to how many caliphs will be there amongst you?' He answered, 'Since I have come to Iraq, nobody has asked me this question before you. Yes, twelve, equal to '.the number of chiefs of Bani Israel

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Kefaayah al-Asar, pg. ٢٧, Chap. ٢, Tr. No. ٥; Behaar al-Anwaar, vol. ٣۶, Chap. ۴١, pg. -١ .٢٨٢, Tr. No. ١٠٣; Al-Insaaf, Tr. No. ١٢٩

Kefaayah al-Asar, pg. ٢٣, Chap. ٢, Tr. No. ٢; Behaar al-Anwaar, vol. ٣۶, Chap. ۴١, pg. -٢ ٢٢٩, Tr. No. ٨ narrating from al-Uyoon, al-Khesaal, Kamaal al-Deen; Al-Lawaame' al-.Elaahiyyah, pg. ٢٨۶

Kefaayah al-Asar, pg. ٢٥, Chap. ٢, Tr. No. ٣. I say: This tradition has also been -٣ narrated by Kamaal al-Deen, vol. ١, pg. ٢٧١; Al-Khesaal, vol. ٢, pg. ۴۶٧, Tr. No. ٨ (The Chapter of Twelve); Al-Uyoon, vol. ١, pg. ۴٩, Tr. No. ١١; Al-Amaali (of Shaikh Saduq), pg. .٢٧٥, Majlis ٥١, Tr. No. ۶

۵۸. KAMAAL AL-DEEN(۱): Masrooq narrates that I asked Abdullah (Ibn Masood), 'Did the Prophet (s.a.w.a.) inform you as to how many caliphs will be there after him?' He replied, 'Yes, twelve caliphs. All of them will be from Quraish.'

۵۹. MUQTAZAB AL-ASAR(۲): Masrooq narrates that we were sitting with Abdullah Ibn Masood while he was reading the Quran for us when somebody asked him, 'O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah (s.a.w.a.) how many caliphs after him will rule this nation?' He replied, 'Since I have come to Iraq, nobody has asked me this question. We asked the Messenger of Allah (s.a.w.a.) and he responded, "Twelve in number, equal to the chiefs of Bani Israel."'

۶۰. AL-MALAAHEM(۳): Aun Ibn Abi Jaheefah relates from his father Wahab Ibn Abdullah al-Sewaaee al-Kufi that we were with the Prophet (s.a.w.a.) and while delivering a sermon, he (s.a.w.a.) prophesied, "Know that the affair of my nation shall always be righteous till there are twelve caliphs in it. All of them will be from Quraish." Then he lowered his voice, then he (his father - Wahab) said, 'O my son all of them will be from Quraish.'

۶۱. KANZ AL-UMMAAL(۴): This religion shall always be upright till there are twelve from Quraish. When they are no more, the earth will be destroyed with all its inhabitants. ((Ibn Najjaar from Anas))

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۷۹, Chap. ۲۴, Tr. No. ۲۶; Al-Insaaf, pg. ۲۹۲, Tr. N. ۲۶۴; Behaar al-Anwaar, vol. ۲۶, Chap. ۴۱, pg. ۲۵۵, Tr. No. ۷۲.

۲- Mutazab al-Asar, pg. ۳, Tr. No. ۱; Isbaat al-Hudaat (by Shaikh Hurr al-Aameli), vol. ۳, pg. ۱۹۶.

۳- Al-Malaahem by Ibn Al-Munaadi, pg. ۱۱۳; Mustadrak Alaa al-Sahihain, vol. ۳, pg. ۶۱۸; Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۴۹; Majma al-Zawaaed, vol. ۵, pg. ۱۹۰; Al-Istinsaar fi Nass Al-Aimmah al-Athaar, pg. ۲۵; Akhbaar Isbahaan, vol. ۲, pg. ۱۷۶ The Chapter of Meem.

۴- Kanz al-Ummaal, vol. ۱۲, pg. ۳۴, Tr. No. ۳۳۸۶۱.

۶۲. AL-EBAANAH(۱): Anas relates that the Messenger of Allah (s.a.w.a.) said, "This religion shall always be upright till there are twelve from Quraish. When they pass away the earth will swallow all its inhabitants."

۶۳. AL-GHAIBAH BY NO'MAANI(۲): Anas Ibn Maalik relates that the Messenger of Allah (s.a.w.a.) said, "This affair (Islam) shall always survive till there remain in it twelve strong people from Quraish." The tradition thereafter continues till its end.

۶۴. KEFAAYAH AL-ASAR(۳): Anas Ibn Maalik narrates that the Messenger of Allah (s.a.w.a.) said, "The Imams after me will be twelve." Then he lowered his voice and I heard him say, "They are all from Quraish."

۶۵. AL-MANAAQEB(۴): Anas narrates that the Messenger of Allah (s.a.w.a.) said, "There will be twelve caliphs from us. Allah will help them against those who oppose them, and those who bear enmity against them will not harm them..."

۶۶. KEFAAYAH AL-ASAR(۵): Abu Saeed Al-Khudri narrates that the Messenger of Allah (s.a.w.a.) prayed with us the first prayers, then he turned his noble face towards us and addressed thus, "O

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۱- Kash al-Astaar, part ۱, pg. ۹۹ narrating from al-Ebaanah; E'laam al-Waraa, pg. ۳۸۴, Manaaqeb of Ibn Shar Aashob, vol. ۱, pg. ۲۹۰; Muqtazab al-Asar, pg. ۳ Al-Insaaf, pg. ۳۶۱.

۲- Al-Ghaibah by No'maani, pg. ۱۱۹, Chap. ۶, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۱, Chap. ۴۱, Tr. No. ۱۰۲.

۳- Kefaayah al-Asar, pg. ۷۶, Chap. ۸, Tr. No. ۶; pg. ۷۷, Chap. ۸, Tr. No. ۷; pg. ۷۸, Chap. ۸, Tr. No. ۹; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۱, Chap. ۴۱, Tr. No. ۱۵۳, ۱۵۴, ۱۵۵ Al-Insaaf, Tr. No. ۱۲۷ (from Hafsaah) and Tr. ۱۹۳ (from Heshaam Ibn Anas)

۴- Al-Manaaqeb by Ibn Shahr Aashub, vol. ۱, pg. ۲۹۱; Behaar al-Anwaar, vol. ۳۶, pg. ۲۶۹, Chap. ۴۱, Tr. No. ۹۱.

۵- Kefaayah al-Asar, pg. ۳۳, Chap. ۳, Tr. No. ۹.

gathering of my companions! The likeness of my Ahle Bait amongst you is like that of Nuh's Ark and the door of Hittah in the Bani Israel. Then hold on to my Ahle Bait after me and the rightly guided Imams from my progeny, you will never be misguided." It was asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will there be after ".you?' He (s.a.w.a.) replied, "Twelve, from my Ahle Bait (or he said) from my progeny

SHARH GHAAYAH AL-AHKAAM(۱): Abu Qataadah narrates that I heard the .۶۷
Messenger of Allah (s.a.w.a.) say, "The Imams after me will be equal to the cheifs of ".(.the Bani Israel and the companions of Eesa (a.s

KEFAAYAH AL-ASAR(۲): Abu Qataadah relates that I heard the Prophet (s.a.w.a.) .۶۸
say, "How can the nation (of Muslims) be destroyed, while I am the first of it and twelve Imams will be its leaders after me? Surely, only they will be annihilated who ".will mix mischief with this. I am not from them and they are not from me

KEFAAYAH AL-ASAR(۳): Salmaan narrates that the Messenger of Allah (s.a.w.a.) .۶۹
said, "There will be twelve Imams after me equal to the number of months in a year. From us is the Mahdi of this nation, for him is the occulation of (Prophet) Musa, the brightness of (Prophet) Eesa, the forbearance of (Prophet) Dawood and the patience ".of (Prophet) Ayyub

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Kasf al-Astaar, pg. ۷۴, part ۱, First Edition; pg. ۱۰۹, ۲nd Edition narrating from Sharh -۱
Ghaayah Al-Ahkaam; Kefaayah al-Asar, pg. ۱۳۹, Chap. ۲۲, Tr. No. ۱-۳; Al-Insaaf, Tr. No. .۱۶۶; Behaar al-Anwaar, vol. ۳۶, pg. ۳۳۲, Chap. ۴۱, Tr. No. ۱۹۲

Kefaayah Al-Asar, pg. ۱۴۱, Chap. ۲۲, Tr. No. ۴ Al-Insaaf, Tr. No. ۳۰۰; Al-Seraat Al- -۲
.Mustaqeem, vol. ۲, pg. ۱۱۵; Behaar Al-Anwaar, vol. ۲۶, pg. ۳۳۳, Chap. ۴۱, Tr. No. ۱۹۳

Kefaayah Al-Asar, pg. ۴۳, Chap. ۵, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۰۳, Chap. -۳
۴۱, Tr. No. ۱۴۱

۷۰. KEFAAYAH AL-ASAR(۱): Salmaan Al-Faarsi relates that the Messenger of Allah (s.a.w.a.) said, "There will be twelve Imams after me." Then he (s.a.w.a.) said, "All of them will be from Quraish. Thereafter, our Qaim will emerge who will cure the hearts of the believers. Beware; they (the Imams) are more knowledgeable than you so don't teach them. Beware; surely they are my progeny, from my flesh and my blood. Any nation that attempts to trouble me concerning them, may Allah not make my intercession (shafa'ah) reach them!"

۷۱. KEFAAYAH AL-ASAR(۲): A'raj quotes Abu Hurairah who narrates from the Messenger of Allah (s.a.w.a.) that he said, "Certainly, I leave amongst you two weighty things (saqalain), the Book of Allah, Mighty and Glorified be He – whoever follows it will be on guidance and whoever forsakes it will be deviated; then my Ahle Bait. I remind you of Allah concerning my Ahle Bait (he repeated this thrice)." I (A'raj) asked Abu Hurairah, 'Are his wives his Ahle Bait?' He replied, 'No, his Ahle Bait are his progeny and his family and they are the twelve Imams, whom Allah has mentioned in his saying, و جعلها كلمه باقيه فى عقبه... "AND HE HAS PLACED A REMAINING WORD IN HIS POSTERITY."(۳)

۷۲. KEFAAYAH AL-ASAR(۴): Abu Hurairah relates that I went to the

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۱- Kefaayah Al-Asar, pg. ۴۴, Chap. ۵, Tr. No ۳; An-Insaaf, Tr. No ۲۳۵; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۰۳, Chap. ۴۱, Tr. No. ۱۴۲.

۲- Kefaayah Al-Asar, pg. ۸۷, Chap. ۹, Tr. No. ۵; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۵, Chap. ۴۱, Tr. No. ۱۶۱.

۳- SURAH ZUKHRUF (۴۳): VERSE ۲۸.

۴- Kefaayah Al-Asar, pg. ۸۷, Chap. ۹, Tr. No. ۶; Al-Insaaf, pg. ۸۳, Tr. ۷۵; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۵, Chap. ۴۱, Tr. No. ۱۶۲. I say: This tradition is supported by the traditions brought by Suyuti in Al-Durr Al-Manthoor in his exegesis of the Holy Quran under the verse, "You are only a warner and for eery nation there is a guide." (Surah Ra'd (۱۳): verse ۷) When this verse was revealed the Holy Prophet (s.a.w.a.) placed his hand on his chest and declared, "I am the warner." And pointed towards the shoulder

of Ali (a.s.) and remarked, "O Ali! You are the guide, through you the guided ones will receive guidance after me." (Al-Durr Al-Manthoor, vol. ۴, pg. ۴۵). Similar quotes have been recorded by Ibn Jurair Tabari (in his exegesis, vol. ۱۳, pg. ۱۰۸ under the same verse), Ibn Murduwayh, Abu Noaim in Al-Ma'refah, Al-Dailami, Ibn Asaaker and Ibn Najjaar. Traditions on this subject are abundant. Those interested may refer to .Shawaahed Al-Tanzeel by Haakem Al-Haskaani, vol. ۱, pg. ۲۹۳-۳۰۳

,Messenger of Allah (s.a.w.a.) when this verse was revealed

YOU ARE ONLY A WARNER AND FOR EVERY NATION THERE IS " إنما انت منـذر و لكل قوم هاد A GUIDE." He (s.a.w.a.) recited it for us and said, "I am only a warner, do you know the guide?" We said, 'No, O Messenger of Allah (s.a.w.a.).' He (s.a.w.a.) replied, "He is the repairer of shoes." At this juncture, the necks were raised (in expectation), when Ali (a.s.) emerged from one of the rooms with the shoe of Messenger of Allah (s.a.w.a.) in his hand. The Messenger of Allah (s.a.w.a.) turned towards us and stated, "Surely he (Ali) is the import of my declaration, the Imam after me, the husband of my daughter and the father of my grandsons. We are the Ahle Bait, Allah has dispelled uncleanness from us and purified us from all impurities. He will fight after me for the interpretation (of Quran) just as I struggled for its descent. He is an Imam, the father of illustrious Imams." He (s.a.w.a.) was asked, 'O Messenger of Allah (s.a.w.a.)! Then how many Imams will be there after you?' He (s.a.w.a.) replied, "Twelve, equal to the number of the chiefs of Bani Israel. From us is the Mahdi of this nation. Through him, Allah will fill the earth with justice and equity, as it would be fraught with injustice and oppression. The earth will not be devoid of them but that it will be destroyed along with all its ".inhabitants

.۷۳ KEFAAYAH AL-ASAR(۱): Umar Ibn Khattaab narrates that I heard the Messenger of Allah (s.a.w.a.) say, "The Imams after me will be twelve." Then he lowered his voice and I heard him say, "All of

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-۱ Kefaayah Al-Asar, pg. ۹۰, Chap. ۱۰, Tr. No. ۱; Al-Manaaqeb, vol. ۱, pg. ۲۹۵; Al-Insaaf, .pg. ۲۹۸, Tr. No. ۲۷۶

them will be from Quraish."

۷۴. KEFAAYAH AL-ASAR(۱): Wathelah Ibn Al-Asqa' narrates that the Messenger of Allah (s.a.w.a.) said, "My love and that of my Ahle Bait is beneficial in seven places, whose fear is great: At the time of death, in the grave, during resurrection, presentation of books (of deeds), reckoning (حساب), scale (میزان) and the path (صراط). Then, whosoever loves me and loves my Ahle Bait and clinges on to them after me, we will be his intercessors on the day of judgement." He was asked, 'O Messenger of Allah (s.a.w.a.)! How should we cling on to them?' He (s.a.w.a.) replied, "Surely the Imams after me are twelve. Then whoever loves them and follows them, he will be successful and saved. And whoever disobeys them and turns away from them, he will be deviated and misguided."

۷۵. KEFAAYAH AL-ASAR(۲): Wathelah Ibn Al-Asqa' narrates that I heard the Messenger of Allah (s.a.w.a.) say, "When I was made to ascend the sky and reached the 'Sidrah Al-Muntahaa', Allah, the Majestic, came near to me and addressed me, 'O MUHAMMAD!' I replied, 'Yes, my Master.' He said, 'SURELY, WHENEVER I HAVE SENT A PROPHET, I HAVE NOT BROUGHT HIS DAYS TO AN END BUT THAT I HAVE APPOINTED A SUCCESSOR AFTER HIM. THEN, APPOINT ALI IBN ABI TAALIB AS THE IMAM AND SUCCESSOR AFTER YOU. INDEED, I HAVE CREATED BOTH OF YOU FROM ONE LIGHT AND I HAVE CREATED THE RIGHTLY GUIDED IMAMS FROM THE LIGHTS OF YOU BOTH. WOULD YOU LIKE TO SEE THEM O MUHAMMAD?' I responded, 'Yes, O Lord.' He ordered, 'RAISE YOUR HEAD.' I raised my head and saw the lights of the Imams after me, twelve lights. I asked, 'O Lord! Whose lights are these?' He

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۱- Kefaayah Al-Asar, pg. ۱۰۸, Chap. ۱۵, Tr. No. ۱; Al-Insaaf, pg. ۶, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۲, Chap. ۴۱, Tr. No. ۱۷۷.

۲- Kefaayah Al-Asar, pg. ۱۱۰, Chap. ۱۵, Tr. No. ۳; Al-Insaaf, pg. ۳۰۳, Tr. No. ۲۸۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۳, Chap. ۴۱, Tr. No. ۱۷۹.

retorted, 'THE LIGHTS OF THE IMAMS AFTER YOU, THE TRUSTEES, THE INFALLIBLES.'"

٧۶. AL-KAAFI(١): Imam Abu Ja'far II (Ali Naqi) (a.s.) narrates that Ameer Al-Momineen (a.s.) said to Ibn Abbas, "Surely, the night of power (ليله القدر) occurs every year. In this night, the affairs of that year descend. For these affairs, there are masters after the Messenger of Allah (s.a.w.a.)." Ibn Abbas inquired, 'Who are they?' He (a.s.) replied, "I and eleven from my progeny, Imams and those with whom the angels converse (محدّثون) ."

٧٧. AL-KAAFI(٢): (From the above chain of narrators), the Messenger of Allah (s.a.w.a.) advised his companions, "Believe in the night of power, for surely, it is for Ali Ibn Abi Taalib and his eleven descendants after me."

٧٨. AL-MANAAQEB(٣): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "Believe in the night of power, for surely the affairs of the entire year descend in it. For these affairs, there are masters after me and they are Ali Ibn Abi Taalib and eleven descendants from his progeny (a.s.)."

}Similar traditions have been narrated by Jaaber Ibn Abdullah on the

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١- Al-Kaafi, vol. ١, pg. ۵٣٢ Tr. No. ١١; Kamaal Al-Deen, vol. ١, pg. ٣٠۴, Chap. ٢۶, Tr. No ١٩; Al-Khesaal, vol. ٢, pg. ۴٧٩; Al-Ghaibah of No'maani, pg. ۶٠, Chap. ۴, Tr. No. ٣; pg. ١۴١, Tr. No. ١٠۶; Al-Irshaad, pg. ٣٧۴, Tr. No. ٣; Al-Waafi, vol. ٢, pg. ٣١٠, Chap. ٣١, Tr. No. ٧۶٧-١۴; Mir'aat Al-Uqool, vol. ۶, pg. ٢٢٩; Behaar Al-Anwaar, vol. ٣۶, pg. ٣٧٣, Chap. ۴٢, Tr. No. ٣; Al-Insaaf, pg. ١٢٧, Tr. No. ١١۶; E'laam Al-Waraa, pg. ٣۶٩; Kash Al-Ghummah, vol. ٢, pg. ۴۴٨; Rawzah Al-Waaezeen, vol. ٢, pg. ٢۶١; Kefaayah Al-Asar, pg. ٢٢٠, Chap. ٢٩, Tr. No. ٣; Taqreeb Al-Ma'ref, pg. ١٨٢.

٢- Al-Kaafi, vol. ١, pg. ۵٣٣, Tr. No. ١٢; Mir'aat Al-Uqool, vol. ۶, pg. ٢٢٩; Kamaal Al-Deen, vol. ١, pg. ٢٨٠, Chap. ٢۴, Tr. No. ٣٠; Al-Khesaal, vol. ٢, pg. ۴٨٠, Tr. No. ۴٨; Al-Waafi, vol. ٢, pg ٣١٠, Chap. ٣١, Tr. No. ٧۶٨-١۵; Ithbaat Al-Hudaat, vol. ٢, pg. ٣٩٣, Chap. ٩, Tr. No. ٢٣٣; Al-Istensaar, pg. ٧; Al-Insaaf, pg. ١٢٨; E'laam Al-Waraa, pg. ٣٧٠.

.Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg. ۲۹۸ -۳

authority of the Messenger of Allah (s.a.w.a.) and by Ibn Abbas on the authority of Ameer Al-Momineen (a.s.).}

۷۹. FARAAED AL-SIMTAIN (۱): Abu Tufail narrates, 'I was present in the funeral of Abu Bakr the day he died. I also witnessed the day when allegiance was paid to Umar while Ali (a.s.) was sitting in a corner when a young Jew (who was nicely dressed and was from the progeny of Haroon, the prophet) walked in, came up to Umar and asked him, 'O chief of the believers! Are you the most knowledgeable of this nation about their book and the affairs of their prophet?' (On hearing this), Umar lowered his head. The youth asked again, 'I am addressing you' and repeated his question. Umar asked, 'What do you want?' The youth replied, 'I am confused and doubtful about my religion.' Umar ordered, 'Go to this young man.' The Jew asked, 'Who is he?' He replied, 'He is Ali Ibn Abi Taalib, the cousin of the Messenger of Allah (s.a.w.a.) and the husband of Fatemah, daughter of the Messenger of Allah (s.a.w.a.).' The Jew turned towards Ali Ibn Abi Taalib (a.s.) and asked a few questions which Ali (a.s.) duly replied.

Finally, he asked, 'Inform me of Muhammad (s.a.w.a.), how many just Imams will follow him? And in which Paradise does he reside and who shall accompany him in his Paradise?' He (a.s.) replied, "O Harooni! Surely, for Muhammad there are twelve caliphs, just leaders. One who forsakes them will not harm them nor are they petrified at the opposition of the opponents. Surely, they are firmer in religion than firmly entrenched mountains. Muhammad (s.a.w.a.) resides in his Paradise with the twelve just Imams." The Jew remarked, 'You have spoken the truth. By Allah, Who there is no god except Him, certainly I have found this in the books of my

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۱- Faraaed Al-Simtain, vol. ۱, pg. ۳۵۴, Chap. ۶۶, Tr. No. ۲۸۰; Al-Abaqaat, vol. ۲, pg. ۲۴۰, Tr. No. ۱۲. Refer to Al-Kaafi, vol. ۱, pg. ۵۳۰, Tr. No. ۵.

father Haroon written with his own hands and dictated by my uncle Moosa (a.s.).’ (The tradition continues till), thereafter the Harooni shrieked and broke his rosary while uttering, ‘I witness that there is no god but Allah, He is One and there is no partner for ’.Him

۸۰. KEFAAYAH AL-ASAR(۱): Abu Tufail narrates on the authority of Ali Ibn Abi Talib (a.s.) that the Messenger of Allah (s.a.w.a.) said, “(O Ali) You are the successor upon the dead from my Ahle Bait and the caliph upon the living from my nation. Your war is my war and your peace is my peace. You are an Imam, the father of eleven Imams from your posterity, Imams, purified and infallible. From them is the Mahdi, who will fill the earth with justice and equity. Then woe unto those who bear malice against you. O Ali! If a man loves a stone for the sake of Allah, Allah will gather him with that stone. Thus, your lover and your follower and the lovers of the Imams from your descendants after you will be raised with you, while you are with Me at the highest level. You are the distributor of Paradise and Hell. You will make your friends enter Paradise and ”.throw your enemies in Hell

۸۱. DALAAEL AL-IMAMAH(۲): Muhammad Ibn Sinaan Al-Zaaheri narrates from Imam Ja’far Ibn Muhammad (a.s.) who vide his ancestors narrates from Ameer Al-Mumineen (a.s.), “The Messenger of Allah (s.a.w.a.) said to me, ‘O Ali! When eleven Imams from your descendants will be completed, the eleventh one will be the Mahdi ”’.(.from my Ahle Bait (a.s

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۱- Kefaayah Al-Asar, pg. ۱۵۱, Chap. ۳, Tr. No. ۵; Al-Insaaf, pg. ۷۲, Tr. No. ۶۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۵, Chap. ۴۱, Tr. No. ۱۹۶.

۲- Dalaael Al-Imamah, pg. ۲۳۶, Chapter of ‘Necessity of Al-Qaaem’s Recognition’, Tr. No. ۸; Isbaat Al-Hudaat, vol. ۳, pg. ۱۰۹, Chap. ۹, Tr. No. ۸۳۱.

۸۲. KEFAAYAH AL-ASAR(۱): Heshaam Ibn Muhammad narrates from his father that when Ameer Al-Mumineen (a.s.) was martyred, Imam Hasan Ibn Ali (a.s.) went on the pulpit to speak to the people. Tears flowed from his eyes due to which he sat down for a while. Then, he stood up again and said, "All praise is for Allah, Who was One in His beginning, respected for Divinity in His everlastingness and Great for His Greatness and Power. He created all what He created, without any example preceding His creation. Our Lord is Gracious by the Grace of His Lordship. He knows the goodness of what He split and by the laws of His Power He created what He created. There is neither decline for His Kingdom nor termination for His duration. He is above all things high and near to everything. He manifested Himself for His creation without being seen while He was at the highest observation point. He became veiled on account of His Light and Sublime in His Highness. He became hidden from His creation and raised to them a witness against them. He sent amongst them Prophets as givers of good news and warners so that the one who is destroyed is destroyed after explanation and the one who gains life does so after explanation. That the people may realise about their Lord of what they were ignorant concerning Him and recognise His Lordship after they have denied it. And all praise is for Allah the One Who conferred the caliphate upon us the Ahle Bait (a.s.) and we dedicate our mourning for Ameer Al-Mumineen (a.s.) to Him. Indeed the East and the West have been afflicted (with this tragedy). By Allah! He did not leave behind any dirhams or dinaars but four hundred dirhams. He intended to buy from it a slave for his family. Indeed my grandfather, the Messenger of Allah (s.a.w.a.) has informed me that twelve Imams from his Ahle Bait (a.s.) will rule the affair (Islam). There is none amongst us but that he will be killed

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۱- Kefaayah Al-Asar, pg. ۱۶۰, Chap. ۲۴, Tr. No. ۱; Al-Insaaf, pg. ۳۶۱, Tr. No. ۲۶۵; Behaar Al-Anwaar, vol. ۴۳, pg. ۳۶۳, Chap. ۱۷, Tr. No. ۶; Al-Awaalem, vol. ۱۶, pg. ۱۴۰, Tr. No. ۵.

".with sword) or poisoned)

ISBAAT AL-RAJA'H(١): Imam Sadiq (a.s.) narrates vide his ancestors from Imam .٨٣ Hasan Al-Mujtaba (a.s.) who says, "I asked my grandfather, the Messenger of Allah (s.a.w.a.) concerning the Imams after him." He (s.a.w.a.) replied, "The Imams after me are equal to the chiefs of Bani Israel. Allah has endowed them with my knowledge and my understanding. You, O Hasan, are from them." I asked, "O Messenger of Allah (s.a.w.a.)! When will the Qaem from us Ahle Bait emerge?" He (s.a.w.a.) answered, "O Hasan! His likeness is like that of the Hour. Allah has hidden his information from the ".inhabitants of the heavens and the earth. He will not come but suddenly

KEFAAYAH AL-ASAR(٢): Umme Salmah says, 'I asked the Messenger of Allah .٨۴ ,(s.a.w.a.) regarding the saying of Allah

فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقًا (٣). (.He (s.a.w.a replied, الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ "THOSE UPON WHOM ALLAH HAS BESTOWED FROM THE PROPHETS" implies me; "THE TRUTHFUL ONES" refers to Ali Ibn Abi Talib (a.s.); "THE WITNESSES" are Hasan and Husain (a.s.); "THE RIGHTEOUS" indicates Hamzah .and "HOW GOOD FRIENDS ARE THEY" refers to the twelve Imams after me

AL-GHAIBAH BY NO'MAANI(۴): Abdullah Ibn Umar says, 'I heard .٨۵

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Al-Arbaeen also called as Kefaayah Al-Muhtadi, pg. ۴١, under the second tradition; -١ Isbaat Al-Hudaat, vol. ١, pg. ۶۵٠, Tr. No. ٨٠٩; Kefaayah Al-Asar, pg. ١۶٧, Chap. ٢۴, Tr. No. .٩

Kefaayah Al-Asar, pg. ١٨٢, Chap. ٢۶, Tr. No. ٢; Manaaqeb of Ibn Shahr Aasob, vol. ١, -٢ .pg. ٢٨٣

.Sura Nisa (۴), verse ۶٩ -٣

Al-Ghaibah of No'maani, pg. ١٠۴, Chap. ۴, Tr. No. ٣۴; Al-Ghaibah of Shaikh Toosi, pg. -۴ ٨٩; Al-Manaaqeb of Ibn Shahr Aashob, vol. ١, pg. ٢٩١; E'laam Al-Waraa, pg. ٣۶۴-٣۶۵; Muqtazab Al-Asar, pg. ۵, Tr. No. ۵; Taqreeb Al-Ma'ref, pg. ١٧۵; Behaar Al-Anwaar, vol. ٣۶, pg. ٢٣٧, Chap. ۴١, Tr. No. ٣٠; Isabaat Al-Hudaat, vol. ٣, pg. ١٩٧, Tr. No. ١۴۴; Al-Insaaf,

.Tr. No. ١٩٠

"the Messenger of Allah (s.a.w.a.) say, "There will be twelve caliphs after me

86. KAMAAL AL-DEEN(1): Imam Muhammad Al-Baaqer (a.s.) narrates vide his ancestors from the Messenger of Allah (s.a.w.a.) that he said, "I give you glad tidings – and he (s.a.w.a.) repeated this thrice . The similarity of my nation is like that of rain. One does not follow whether its beginning is good or its end. Surely, the likeness of my nation (Ahle Bait a.s.) is like that of a garden from which one group is fed in one year and another is fed in another year so much so that the last group, which is fed from it, is the broadest of them all, like an ocean, the deepest and tallest of them all and the best of them in love. How can that nation be destroyed which begins with me and which will end with twelve righteous ones, the possessors of intellect, after me and Maseeh Eesa, the son of Mariyam? Only those who spread mischief between these two eras will be destroyed. They are not from me and I am not from them."

87. KAMAAL AL-DEEN(2): Ameer Al-Mumineen (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "The Imams will be twelve from my Ahle Bait (a.s.). Allah, the High, will grant them my understanding, my knowledge and my wisdom and He will create them from my clay (طینت). Then woe unto the arrogant ones against them after me, who will break my relations concerning them. What is wrong with them (opponents)? May Allah not make them reach my intercession!"

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1- Kamaal Al-Deen, vol. 1, pg. 269, Chap. 24, Tr. No. 14; Oyoon Akhbaar Al-Reza (a.s.), vol. 1, pg. 52, Chap. 6, Tr. No. 18; Al-Khesaal, vol. 2, pg. 475-476, Tr. No. 39; Behaar Al-Anwaar, vol. 36, pg. 242, Chap. 41, Tr. No. 48.

2- Kamaal Al-Deen, vol. 1, pg. 281, Tr. No. 33; Oyoon Akhbaar Al-Reza (a.s.), vol. 1, pg. 64, Tr. No. 32; Al-Ikhtesaas, pg. 208; Behaar Al-Anwaar, vol. 36, pg. 243, Chap. 41, Tr. No. 52; Isbaat Al-Hodaat, vol. 2, pg. 394, Chap. 9, Tr. No. 236.

۸۸. KAMAAL AL-DEEN(۱): Imam Ali Ibn Husain (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "How can that nation be destroyed whose foremost are me, Ali and eleven of my descendants, the possessors of signs and whose last is Maseeh, the son of Mariyam. But between these two eras, he will be destroyed who is not from me and I am not from him."

۸۹. AL-GHAIBAH BY SHAIKH TUSI(۲): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "O Ali! Myself, you and eleven of my descendants are the buttons of the earth, its stumps and its mountains. Due to us Allah has prevented the earth from swallowing its inhabitants. When the twelfth of my descendants will pass away, the earth will swallow up all its inhabitants and they will not be warned."

۹۰. AL-MANAAQEB BY IBN SHAHR AASHOB(۳): Jaaber Al-Jo'fi narrates from Imam Al-Baaqer (a.s.) in a lengthy tradition concerning the saying of Allah, " فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ "(۴) that he (a.s) said, "Certainly, the people of Moosa, when they complain to him about drought and thirst, they asked him for water and Moosa (a.s.) provided for them the same. Then you heard what Allah said for him. Similarly, some believers came to my grandfather, the Messenger of Allah (s.a.w.a.) and asked, 'O Messenger of Allah (s.a.w.a.)! Will you introduce unto us who are

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۱- Kamaal Al-Deen, vol. ۱, pg. ۲۸۱, Chap. ۲۴, Tr. No. ۳۴; Oyoon Akhbaar Al-Reza (a.s.), vol. ۱, pg. ۶۵, Tr. No. ۳۳; Isbaat Al-Hudaat, vol. ۲, pg. ۳۹۴, Tr. No. ۲۳۷, Chap. ۹; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۴۴, Chap. ۴۱, Tr. No. ۵۳.

۲- Al-Ghaibah by Shaikh Tusi, pg. ۱۳۸, Tr. No. ۱۰۲; Al-Kaafi, vol. ۱, pg. ۵۳۴, Tr. No. ۱۷; Isbaat Al-Hudaat, vol. ۱, Chap. ۹, Tr. No. ۸۹, pg. ۴۶۰; Miraat Al-Uqool by Allamah Majlisi, vol. ۶, pg. ۲۳۲, Tr. No. ۱۷; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۵۹, Chap. ۴۱, Tr. No. ۷۹; Taqreeb Al-Ma'ref, pg. ۱۷۵; Al-Istensaar, pg. ۸.

۳- Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg. ۲۸۲.

۴- Surah Baqarah (۲): verse ۶۰.

the Imams after you?' ...... (the traditions continues till his saying) "Then surely, when I got Ali married with Fatema, I left behind eleven Imams from the progeny of Ali. They will be, including Ali, twelve Imams. All of them will be guides for your nation. Each nation (in its time) will be guided through the Imam of their time and they will know their Imam like the people of Moosa knew the place of their drink."

٩١. AL-MANAAQEB BY IBN SHAHR AASHOB(١): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "From my Ahle Bait there will be twelve chiefs, and those who will be granted (محـدّثون) those who will be talked to by the angels understanding (مفهّمون). From them is the one who will rise with the truth (القائم). He will fill the earth with justice as it would be fraught with injustice."

٩٢. AL-KHESAAL(٢): Abu Najraan says that Abu Al-Khuld has narrated to us on oath that this nation will not be destroyed till there will be twelve caliphs in it. All of them will act on guidance and true religion.

٩٣. KAMAAL AL-DEEN(٣): Makhool was asked concerning the saying of the Prophet (s.a.w.a.) that there will be twelve caliphs after me. Makhool replied, 'Yes.'

٩٤. AL-MANAAQEB BY IBN SHAHR AASHOB(٤) narrates from the book Kashf Al-Hayrah: Ameer Al-Mumineen (a.s.) said, "I warn you concerning Allah. Are you aware that Allah has revealed in Surah Hajj, يَا اَيُّهَا الَّذِيْنَ آمَنُوْا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ... "O YOU WHO BELIEVE! BOW

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١- Al-Manaaqeb by Ibn Shahr Aasob, vol. ١, pg. ٣٠٠; Al-Mo'tabar, pg. ٢٤, Al-Kaafi, vol. ١, pg. ٥٣٤, Tr. No. ١٨.

٢- Al-Khesaal, vol. ٢, pg. ٤٧٤, Tr. No. ٣٢; Kashf Al-Astaar, pg. ١٠٩; Isbaat Al-Hudaat, vol. ١, pg. ٤٧٢, Chap. ٩, Tr. No. ١١٧ narrating from Oyoon Akhbaar Al-Reza (a.s.).

٣- Kamaal Al-Deen, vol. ١, pg. ٢٧٣, Tr. No. ٢٢.

٤- Al-Manaaqeb by Ibn Shahr Aashob, vol. ١, pg. ٢٨٤.

DOWN AND PROSTRATE AND WORSHIP YOUR LORD …" (till the end of the surah). At this juncture, Salman stood up and asked, 'O Messenger of Allah (s.a.w.a.) who are these upon whom you are a witness while they are witnesses upon the people, whom Allah has chosen and He has not placed upon them in the religion from the difficulties of the nation of Ibrahim?' He (s.a.w.a.) replied, "By this verse Allah meant thirteen special people other than this nation." Salman requested, 'Explain them for us, O Messenger of Allah (s.a.w.a.).' He (s.a.w.a.) responded, "I, my brother Ali and eleven of my descendants." They said, 'O Allah! Yes…'

٩٥. KAMAAL AL-DEEN(١): Sulaim Ibn Qais Al-Hilaali relates that I heard Ali (a.s.) say, "No verse from the Quran descended on the Messenger of Allah (s.a.w.a.) but that he recited it for me and dictated it, while I jotted it down. He taught me its interpretation, its exegesis, its abrogating verse, its abrogated verse, its clear verse and its ambiguous verse. He prayed to Allah, Mighty and Glorified be He, that he should teach me its understanding and its memorisation. Consequently, I never forgot even one verse from the Book of Allah, nor the knowledge, which he dictated to me and I had written it down. He did not leave anything which Allah, Mighty and Glorified be He, taught him from the permissible and the prohibited, the commands and the prohibitions, the past and the present, obedience as well as defiance, but that he taught me and I memorised it. I did not forget even one word from these. Then he placed his hand on my heart and prayed to Allah, Mighty and Glorified be He, that He should fill my heart with knowledge, understanding, wisdom and light. I did not forget any of these nor was there anything which I did not write." I asked, "O Messenger of

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١- Kamaal Al-Deen, vol. ١, pg. ٢٨٤, Tr. No. ٣٧; Kitaab Sulaim Ibn Qais, pg. ٣٨; Al-Ghaibah of No'mani, pg. ٧٥, Chap. ٤, Tr. No. ١٠.

Allah (s.a.w.a.), do you fear forgetfulness for me afterwards?" He (s.a.w.a.) replied, "I do not fear for you forgetfulness or ignorance. Indeed, my Lord, mighty is His Majesty, has informed me that He has responded to my prayer for you and your partners, those who will follow you." I asked, "O Messenger of Allah (s.a.w.a.)! Who are my partners after me?" He (s.a.w.a.) replied, "Those whom Allah, Mighty and Glorified be He, has accompanied with Himself and me in His verse اطیعوا الله و اطیعوا الرسول واولی الامر منکم... "OBEY ALLAH AND OBEY THE MESSENGER AND THE POSSESSORS OF AUTHORITY AMONGST YOU..."(۱) I inquired, "O Messenger of Allah (s.a.w.a.)! Who are they?" He (s.a.w.a.) replied, "My successors till they reach unto me at the pond (of Kausar). All of them are guides and guided. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither it will separate from them, nor will they separate from it. Due to them my nation will be helped, due to them they will receive rains, due to them calamity will be dispelled from them and their prayers will be accepted." I requested, "O Messenger of Allah (s.a.w.a.)! Name them for me." He (s.a.w.a.) rejoined, "This son of mine" and he placed his hand on the head of Hasan, "then this son" and he kept his hand on the head of Husain (peace be on them both), "then his son Ali, who will be born in your life, so convey my salaam to him and thus twelve (Imams) will be completed." I prayed, "May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.), name each one of them for me." So, he (s.a.w.a.) named them one by one. By Allah! O brother of Bani Hilaal, amongst them, is the Mahdi of this nation, Muhammad, the one who will fill the earth with justice and equity like it has been fraught with injustice. By Allah! Surely I know who will pay allegiance to him between the Rukn and the Maqaam (in Kaabaa) and I know their names and their fathers and their tribes.

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۱- Surah Nisaa (۴): verse ۵۹.

٩۶. E'LAAM AL-WARAA(١): Abu Tufail narrates that Abdullah Ibn Umar said to me, 'O Abu Tufail! I counted the number of caliphs after the Prophet (s.a.w.a.). Then, there will be killing and fighting.

٩٧. AL-GHAIBAH OF NO'MAANI(٢): Imam Muhammad Al-Baaqer (a.s.) looked at Humraan and cried. He (a.s.) said, "O Humraan! I am amazed at the people as to how they neglect or forget or pretend to forget. They forgot the saying of the Messenger of Allah (s.a.w.a.) when he was ill. People had come to visit him and were sending salutations on him, when he (s.a.w.a.) began grieving for his family. At that moment Ali (a.s.) came, saluted (the Prophet s.a.w.a.) but could not walk past the crowds nor did they make place for him. When the Messenger of Allah (s.a.w.a.) saw this, he raised his head and called out, "Come to me O Ali." When the people saw this, some of them leaned on the others and made way for him till he passed by them and reached the Messenger of Allah (s.a.w.a.) who made him sit by his side and said, "O people! This is what you are doing to my Ahle Bait (a.s.) in my life while I am seeing, then what will you do after my death?! By Allah! You will not gain proximity to my Ahle Bait (a.s.) but that you will be nearer to Allah in levels and you will not distance yourself from them or turn away from them a single step but that Allah will turn away from you." Then he (s.a.w.a.) said, "O people! Listen (to what I am saying to you). Beware! Surely, satisfaction, bliss and love are for the one who loves Ali (a.s.), befriends him, follows him, his virtues and my successors after him. It is my right upon my Lord that He answers me concerning them. Certainly, they are twelve successors and

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١- E'laam Al-Waraa, pg. ٣۶۵; Kitaab Al-Ghaibah of Shaikh Tusi, pg. ٨٩, Tr. No. ۶; Al-Manaaqeb, vol. ١, pg. ٢٩١; Al-Ghaibah of No'maani, pg. ١٠۵, Section ۴, Tr. No. ٣۵; Tarikh-e-Baghdad, vol ۶, pg. ٢۶٣, No. ٣٢٩۶; Majama' Al-Zawaaed, vol. ۵, pg. ١٩٠; Al-Faaeq, vol. ٣, pg. ١٢۵

٢- Al-Ghaibah of No'maani, pg. ٩١, Chap. ۴, Tr. No. ٢٢.

whoever follows them, indeed he is from me while Ibrahim (a.s.) is from me and I am from Ibrahim (a.s.). My religion is his religion and his religion is my religion. His relation is my relation and my relation is his relation. My virtue is his virtue while I am superior to him and (I am) not proud. My claim is verified by the saying of my Lord ذريه بعضها من بعض والله سميع عليم

۹۸. AL-RADD ALAA AL-ZAIDIYYAH(۱): Ibn Abbas narrates that I asked the Messenger of Allah (s.a.w.a.) while he was on his deathbed, 'When that will occur from which we seek refuge in Allah (i.e. your demise), then to whom (should we refer)?' He (s.a.w.a.) pointed out towards Ali (a.s.) and remarked, "To him, for surely he is with the truth and the truth is with him. He will be followed by eleven Imams, whose obedience will be obligatory like my obedience."

۹۹. AL-RADD ALAA AL-ZAIDIYYAH(۲): Musannaa narrates from his father that he asked Aishaa as to how many successors will the Holy Prophet (s.a.w.a.) have? She replied, 'The Messenger of Allah (s.a.w.a.) informed me that there will be twelve successors after him.' Musannaa's father asked her, 'Who are they?' She replied, 'Their names are written with me, as per the dictation of the Messenger of Allah (s.a.w.a.).' He requested her, 'Show them to me.' But she refused.

۱۰۰. KAMAAL AL-DEEN(۳): Imam Jafar Ibn Muhammad (peace be on

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۱- E'laam al-Waraa, pg. ۳۶۵; Al-Siraat Al-Mustaqeem, vol. ۲, pg. ۱۲۱; Isbaat Al-Hudaat, vol. ۳, pg. ۱۲۶, Tr. No. ۸۷۱

۲- E'laam Al-Waraa, pg. ۳۶۵; Qasas Al-Anbiya, pg. ۳۷۰, Tr. No. ۴۴۷; Isbaat Al-Hudaat, vol. ۱, pg. ۶۱۵, Section ۳۴, Tr. No. ۶۴۰ and vol. ۱, pg. ۶۶۶, Section ۷۴, Chap. ۹, Tr. No. ۸۷۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۰۰, Chap. ۴۱, Tr. No. ۱۳۷; Al-Siraat Al-Mustaqeem, vol. ۲, pg ۱۲۲, Chap. ۱۰.

۳- Kamaal Al-Deen, vol. ۱, pg.۳۰۰, Chap. ۲۶, Tr. No. ۸; Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۲, Chap. ۶, Tr. No. ۱۹; Al-Khesaal, vol. ۲, pg. ۴۷۶, Tr. No. ۴۰; Al-Ehtejaaj, pp. ۲۲۶-۲۲۷; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۷۴, Chap. ۴۲, Tr. No. ۵; Isbaat Al-Hudaat, vol. ۱, pg. ۳۲۲,

.Chap. ۹, Section ۴, Tr. No. ۱۲۱ and vol. ۳, pg. ۹, Section ۲۸, Tr. No. ۵۹۸

them both) in a lengthy tradition has talked about a Jew who came to Umar and posed a few questions to him, who directed him to Ali (a.s.). Among the questions that the Jew asked Ali (a.s.) was, ‘How many guided Imams does this nation have that if someone follows them will not be harmed?’ He (a.s.) replied, “Twelve Imams.” The Jew remarked, ‘You have said the truth, by Allah. Surely, Haroon (a.s.) has written the same on the dictation of Moosa (a.s.).’

۱۰۱. KAMAAL AL-DEEN(۱): Imam Sadeq (a.s.), in a lengthy tradition has talked about the questions which a young Jew has enquired from Ali (a.s.) and to which he (a.s.) has responded. The Jew asked, ‘Inform me as to how many Imams, those who are guides and rightly guided, will be there for this nation that if someone forsakes them, will not harm them? And inform me where is the position of Muhammad (s.a.w.a.) in paradise? And from his nation who will be with him in paradise?’ Ali (a.s.) replied, “As for your question that how many Imams, who are guides and rightly guided, will be there for this nation, then certainly there will be twelve guides and rightly guided Imams for this nation. He who forsakes them, will not harm them. As for your question, where is the place of Muhammad in paradise, (know that) it is in the most superior and most noble place (called as جنّه عدن). As for your question, from his nation who will be with him in paradise, (know that) these are the twelve guided Imams.” The youth exclaimed, ‘You have said the truth. By Allah, Who there is no god except Him, certainly this is written with me as per the dictation of Moosa (a.s.) and penned by Haroon (a.s.) in his own handwriting.’

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۱- Kamaal Al-Deen, vol. ۱, pg. ۲۹۷, Chap. ۲۶, Tr. No. ۵; Kitaab Al-Ghaibah of Shaikh Tusi, pg. ۹۷.

۱۰۲. KEFAAYAH AL-ASAR(۱): Abu Khalid Al-Kabuli narrates, 'I went to Imam Ali Ibn Husain (a.s.) while he was sitting in his prayer niche. I too sat down, when he turned to me and was caressing his beard.' I asked, 'O master! Inform me how many Imams will be there after you?' He (a.s.) replied, "Eight." I inquired, 'How?' He (a.s.) reasoned, "For, the Imams after the Messenger of Allah (s.a.w.a.) will be twelve equal to the number of the grandsons. Three were in the past and I am the fourth. There will be eight righteous Imams from my descendents. Whoever loves us and acts as per our command, will be at the highest grade. But whoever hates us and rejects us or rejects even one of us, then indeed, he has denied Allah and His signs."

۱۰۳. KEFAAYAH AL-ASAR(۲): Zaid Ibn Ali Ibn Husain narrates that my father was in the company of a few of his friends, when a person stood up and asked, 'O son of Allah's Messenger, has your Prophet informed you as to how many Imams will be there after him?' He (a.s.) replied, "Yes, twleve Imams equal to the number of the chiefs of Bani Israel."

۱۰۴. KEFAAYAH AL-ASAR(۳): Sulaiman Al-Qasri relates that I asked Hasan Ibn Ali (a.s.) concerning the Imams. He (a.s.) replied, "Their number will be equal to the months of a year."

۱۰۵. KEFAAYAH AL-ASAR(۴): Husain, a son of the fourth Imam, Ali Ibn Husain (a.s.) narrates that a person enquired from my father

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۱- Kefaayah Al-Asar, pg. ۲۳۶, Chap. ۳۲, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۸۸, Chap. ۴۴, Tr. No. ۲.

۲- Kefaayah Al-Asar, pg. ۲۳۸, Chap. ۳۲, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۸۹, Chap. ۴۴, Tr. No. ۴.

۳- Kefaayah Al-Asar, pg. ۲۲۴, Chap. ۳۰, Tr. No. ۳.

۴- Kefaayah Al-Asar, pg. ۲۳۸, Chap. ۳۲, Tr. No. ۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۸۹, Chap. ۴۴, Tr. No. ۵.

concerning the Imams. He (a.s.) replied, "(They will be) twelve in number, seven will be from his descendants and placed his hand on the shoulder of my brother Muhammad ".((al-Baaqer

AL-KAAFI(۱): Imam Baaqer (a.s.) said, "Surely Allah sent Muhammad (s.a.w.a.) to .۱۰۶ the Jinn and the humans and He has appointed twelve successors after him. Some continues through each (سنّه) have passed while others are yet to come. The tradition of the (سنّه) successor. The successors of Muhammad (s.a.w.a.) are on the tradition successors of Eesa (a.s.) and they are twelve in number. Ameer Al-Momineen (a.s.) ".(.of Maseeh (a.s (سنّه) was on the tradition

OYOON AL-AKHBAAR AL-REZA(۲): Zoraarah says that I heard Imam Abu Jafar (al- .۱۰۷ Baaqer) (a.s.) say, "We are twelve Imams from the progeny of Muhammad (s.a.w.a.). after the Messenger of Allah (s.a.w.a.) and Ali (محدّثون) All of them are the spoken ones ".Ibn Abi Talib (a.s.) is amongst them

AL-KAAFI(۳): Sama'ah Ibn Mehraan narrates that I and Abu .۱۰۸

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Al-Kaafi, vol. ۱, pg. ۵۳۲, Chap. ۱۸۴, Tr. No. ۱۰;Kamaal Al-Deen, vol. ۱, pg. ۳۲۶, Chap. ۳۲, -۱ Tr. No. ۴; Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۵, Chap. ۶, Tr. No. ۲۱; Al-Khesaal, vol. ۲, pg. ۴۷۸, Chap. ۱۲, Tr. No. ۴۳; Al-Irshaad, vol. ۲, pg. ۳۷۴, Chap. ۵۵, Tr. No. ۱; Al-Ghaibah of Shaikh Toosi, pg. ۱۴۱, Tr. No. ۱۰۵; Kashf Al-Ghummah, vol. ۲, pp. ۴۴۷ E'laam Al-Waraa, pg. ۲۶۶; Rawzah Al-Waaezeen, pg. ۲۶۱; Isbaat Al-Wasiyyah, pg. ۲۰۴; Isbaat Al-Hudaat, vol. ۱, pg. ۲۹۶, Chap. ۹, Tr. No. ۸۵; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۹۲, Chap. ۴۵, Tr. No. ۴; Taqreeb Al-Maarif, pg. ۱۷۶; Mir'aat Al-Uqool, vol. ۶, pg. ۲۲۸, Chapter conerning the .twelve Imams, Tr. No. ۱۰

Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۶, Chap. ۶, Tr. No. ۲۴; Al-Khesaal, vol. ۲, pg. -۲ ۴۸۰, Chap. ۱۲, Tr. No. ۴۹; Al-Kaafi, vol. ۱, pg. ۵۳۱, Chap. ۱۸۴, Tr. No. ۷ Mir'aat Al-Uqool, vol. ۶, pg. ۲۳۰, Tr. No. ۱۴; Al-Waafi, vol. ۲, pg. ۳۰۸, Chap. ۳۱, Tr. No. ۷۶۳/۱۰ Behaar Al-Anwaar, .vol. ۳۶, pg. ۳۹۳, Chap. ۴۵, Tr. No. ۶

Al-Kaafi, vol. ۱, pg. ۵۳۴, Chap. ۱۸۴, Tr. No. ۲۰; Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۶, -۳

Chap. ۶, Tr. No. ۲۳; Kamaal Al-Deen, vol. ۲, pg. ۳۳۵, Chap. ۳۳, Tr. No. ۶ Al-Khesaal, vol. ۲, pg. ۴۷۸, Chap. ۱۲, Tr. No. ۴۵; Al-Waafi, vol. ۲, pg. ۳۱۳, Chap. ۳۱, Tr. No. ۷۷۵/۲۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۹۴, Chap. ۴۵, Tr. No. ۷; Mir'aah Al-Uqool, vol. ۶, pg. ۲۳۵, Tr. No. ۲۰.

Baseer were with Muhammad Ibn Imraan, the slave of Imam Muhammad Baaqer (a.s.) in his house at Mecca. Muhammad Ibn Imraan said, 'I heard Imam Sadeq (a.s.) At this Abu Baseer asked him, 'You '". (محدّث) say, "We are the twelve spoken ones heard from Imam Sadeq (a.s.)?' So he swore on oath that he had indeed heard from '.(.him. To which Abu Baseer retorted, 'But I have heard it from Imam Baaqer (a.s

AL-KAAFI(١): Karraam says that I took a pledge that I will not have lunch ever till .١٠٩ the Qaem of Aale Muhammad (s.a.w.a.) reappears. So, I went to Imam Sadeq (a.s.) and said to him, 'A person from your Shias has taken an oath on Allah that he will not take lunch till the Qaem of Aale Muhammad (s.a.w.a.) reappears.' Imam (a.s.) advised, "O Karraam! You fast instead but do not fast on the two Eids nor the three days after the Eid Al-Zoha nor when you are traveling or when you are sick. For surely, when Husain (a.s.) was martyred, the heavens, the earth and whatever is on them and the angels cried, 'Our Lord! Permit us to destroy the creatures that we may replace the earth with a new one because of what they have violated of Your sanctity and martyred the chosen one.' Allah revealed to them, 'O MY ANGELS, O MY HEAVENS AND O MY EARTH, BE CALM.' Then He lifted a curtain from the many curtains behind which were Muhammad (s.a.w.a.) and his twelve successors (a.s.). Then He took the hand of the Qaem from them and said, "O My angels, O MY HEAVENS AND O MY .EARTH, THROUGH HIM I WILL GAIN VICTORY." He repeated this thrice

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Al-Kaafi, vol. ١, pg. ۵٣۴, Chap. ١٨۴, Tr. ١٩; Al-Ghaibah of No'maani, pg. ٩۴, Chap. ۴, Tr. -١ No. ٢۶; Al-Waafi, vol. ٢, pg. ٣١٢, Chap. ٣١, Tr. No. ٧٧۴/٢١; Mir'aah Al-Uqool, vol. ۶, pg. ٢٣۴, .Tr. No. ١٩; Behaar Al-Anwaar, vol. ٣۶, pg. ۴٠٢, Chap. ۴۶, Tr. No. ١٣

AL-KAAFI(۱): Abi Hamzah says that I heard Imam Ali Ibn Husain (a.s.) say, “Surely, .۱۱۰ Allah created Muhammad and Ali and eleven of his descendants from the Light of His Greatness. Then He made them stand as shadows in the resplendence of this Light. They worship Him before He created the creation, glorifying Him and purifying Him. ”.(And these are the Imams from the progeny of the Messenger of Allah (s.a.w.a

KAMAAL AL-DEEN(۲): Abu Hamzah narrates that Imam Sadeq (a.s.) said, “There .۱۱۱ ”.will be twelve Mahdi (guided leaders) from us

KAMAAL AL-DEEN(۳): Abu Baseer says that I heard Imam Sadeq (a.s.) say, “From .۱۱۲ us there will be twelve Mahdi. Six have passed and six are remaining. Allah will do with ”.the sixth as He pleases

KAMAAL AL-DEEN(۴): Ibrahim Al-Karkhi narrates that I went to Abu Abdillah Jafar .۱۱۳ Ibn Muhammad Al-Sadeq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Jafar (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, “O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah curse his killer and multiply His chastisement for the one who fights against

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Al-Kaafi, vol. ۱, pg. ۵۳۰, Chap. ۱۸۴, Tr. No. ۶; Mir’aat Al-Uqool, vol. ۶, pg. ۲۲۲; Al-Waafi, -۱ vol. ۲, pg. ۳۰۷, Chap. ۳۱, Tr. No. ۷۶۲/۹; Kamaal Al-Deen, vol. ۱, pg. ۳۱۸, Chap. ۳۱, Tr. No. ۱; E’laam Al-Waraa, pg. ۳۶۹; Isbaat Al-Hudaat, vol. ۳, pg. ۱۴۲, Section ۸۵, Chap. ۹, Tr. No. .۹۲۴

Kamaal Al-Deen, vol. ۲, pg. ۳۳۸, Chap. ۳۳, Tr. No. ۱۴; Behaar Al-Anwaar, vol. ۳۶, pg. -۲ .۳۹۸, Chap. ۴۶, Tr. No. ۴

Kamaal Al-Deen, vol. ۲, pg. ۳۳۸, Chap. ۳۳, Tr. No. ۱۳; Oyoon Al-Akhbaar Al-Reza, vol. -۳ .۱, pg. ۶۹, Chap. ۶, Tr. No. ۳۷

Kamaal Al-Deen, vol. ۲, pg. ۳۳۸, Chap. ۳۳, Tr. No. ۵ Al-Ghaibah of No’maani, pg. ۹۰, -۴ .Chap. ۴, Tr. No. ۲۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۴۰۱, Chap. ۴۶, Tr. No. ۱۲

him. Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgements, the treasure-chest of Imamat and the fountainhead of wisdom. The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (s.a.w.a.) in his defence." Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times that he (a.s.) may complete his talk but was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He (a.s.) said, "O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you O Ibrahim." Ibrahim said, 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'

۱۱۴. AL-TARAAEF[۱]: In his book Tafseer Al-Quran Al-Suda, who is amongst the ancient and reliable commentators of the Ahle Sunnah, writes, 'When Saarah dislike the position of Haajarah, Allah the High, revealed to Ibrahim Al-Khaleel (a.s.) ordering, "GO WITH ISMAAEEL AND HIS MOTHER TILL YOU REACH TO MY HOUSE AT MAKKAH. FOR SURELY, I WILL SPREAD HIS PROGENY AND WILL MAKE THEM AS A STANDARD AGAINST THE ONE WHO DISBELIEVES IN ME. I WILL APPOINT

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۱- Al-Taraaef, pg. ۱۷۲, Tr. No. ۲۶۹; Kasf Al-Astaar, pp. ۱۴۱-۱۴۲.

FROM THEM A GREAT PROPHET, THE ONE WHO WILL DOMINATE ALL RELIGIONS. I WILL SELECT FROM HIS PROGENY TWELVE GREAT PERSONALITIES AND WILL ".MAKE HIS DESCENDANTS EQUAL TO THE NUMBER OF THE STARS OF THE SKY

It is recorded in Kashf Al-Astaar and it is mentioned that a group has narrated from Al-Suda that he said, 'Whatever has been mentioned in the Torah in the first chapter of Exodus is very near. That is, after the ending of the story of Saarah and what Allah prophesied to Ibrahim (a.s.) concerning his affair and his progeny when He (Mighty and Glorified be He) said, "And indeed, I have accepted your prayers concerning Ismaaeel and I have heard you regarding My blessings on him. Soon, I will multiply his (descendants) and twelve great personalities will be born from him. I will make them Imams like great branches." This is found in some of the ancient compilations, but in the present manuscript available with us, it is inscribed, "Twelve nobles will be born "...from him. And I will make from him a great nation

١١٥ . AL-GHAIBAH BY SHAIKH TUSI (A.R.)(١): Ibn Abbas narrates that Jibraeel (a.s.) descended with a book from Allah upon the Messenger of Allah (s.a.w.a.), in which there were twelve golden rings (in chain form). Then he said to him (s.a.w.a.), "Surely, Allah the High, conveys salaam to you and orders you that you hand over this book to the chosen one from your family after you. He will separate from it the first ring and do according to what is in it. When he is about to expire, he should hand it (the chain of the remaining eleven rings) over to his successor after him. Thus, the first will hand over to the last, one after the other." The Holy Prophet (s.a.w.a.) did as he was (.ordered. Ali Ibn Abi Talib (a.s

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١- Al-Ghaibah by Shaikh Tusi (a.r.), pg. ١٣۴, Tr. No. ٩٨; Behaar Al-Anwaar, vol. ٣۶, pg. ٢٠٩, .Chap. ۴٠, Tr. No. ٩ vol. ۶٣, pg. ۵٣۵, Chap. ۵, Tr. No. ٣٠

separated the first of them (the rings) and acted as per its instructions. Then he (a.s.) handed it (the chain of the remaining eleven rings) over to Hasan (a.s.), who separated his ring and acted upon it. He (a.s.) handed over to Husain (a.s.), who passed it (the chain of the remaining ten rings) on to Ali Ibn Husain (a.s.). This went on from one to another till it reached the last one amongst them.

١١۶. MUQTAZAB AL-ASAR(١): Abd Al-Aziz Ibn Khuzair narrates that I heard Abdallah Ibn Abi Awfaa say that the Messenger of Allah (s.a.w.a.) prophesied, "There will be twelve caliphs from the Quraish after me. Thereafter, there will be widespread mischief." I (Abd Al-Aziz) asked, 'Did you (Abd Allah) hear it from the Messenger of Allah (s.a.w.a.)?' He replied, 'Yes, I heard from the Messenger of Allah (s.a.w.a.).' That day Abdallah Ibn Abi Awfaa was wearing a silk cap.

١١٧. BASAAER AL-DARAJAAT(٢): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) predicted, "From my progeny, there will be twelve Muhaddath (those with whom the angels converse)." On hearing this, Abdallah Ibn Zaid, who was Imam's cousin, exclaimed unbelievingly, 'Glory be to Allah! There will be محدّث?' Abu Jafar (a.s.) turned to him and retorted, "By Allah! Surely your brother knows about it." On this he kept quiet. Then Abu Jafar (a.s.) remarked, "This is the thing in which Abu Al-Khattaab was destroyed. He could not follow the interpretation of (the difference between) a محدّث and a Prophet."

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١- Muqtazab Al-Asar, pg. ۴, Tr. No. ۴; Behaar Al-Anwaar, vol. ٣۶, pg. ٣٧١, Chap. ۴١ under Tr. No. ٢٣۴.

٢- Basaaer Al-Darajaat, pg. ٣٢٠, Chap. ۵, Tr. No. ۴; Al-Ghaibah by No'maani, pg. ۶۶, Chap. ۴, Tr. No. ۶; Behaar Al-Anwaar, vol. ٢۶, Chap. ٢, Tr. No. ۶, pg. ۶٧.

۱۱۸. MUQTAZAB AL-ASAR(۱): Hasan Ibn Abu Al-Hasan Al-Basri narrates directly (مرفوعًا) that Jibraeel (a.s.) came to the Prophet (s.a.w.a.) and said, “O Muhammad! Allah orders you to get Fatemah (a.s.) married to your brother Ali (a.s.).” The Messenger of Allah (s.a.w.a.) called for Ali (a.s.) and said to him, “O Ali! I am getting you married to my daughter Fatemah (a.s.), the chief of the women of the universe and the most beloved of them to me after you. From you two (will be born) the two chiefs of the people of Paradise. The slain and oppressed martyrs in the earth will be after me. They are the bright chosen ones, through them Allah will dispel the darkness, enliven the truth and destroy falsehood. Their number is the number of the months of a year. Eesa the son of Maryam (a.s.) will pray behind the last of them.”

۱۱۹. MUQTAZAB AL-ASAR(۲): Abaan Ibn Umar says that I was with Abu Abdillah (a.s.) when Sufyaan Ibn Mus’ab Al-Abdi entered and asked, ‘May I be held your ransom, what is your view concerning the saying of Allah, High be His remembrance, وَ عَلَى الْاَعْرَافِ رِجَال يَعْرِفُوْنَ كُلاًّ بِسِيْمَاهُمْ(۳). He (a.s.) replied, “They are the twelve successors from the progeny of Muhammad (s.a.w.a.). None recognises Allah except the one who recognises them and they recognise him.” He inquired, ‘Then what is A’raaf, may I be held your ransom?’ He (a.s.) retorted, “A hillock of musk on which are the Messenger of Allah (s.a.w.a.) and the successors. They recognise each and every one by their foreheads.”

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۱- Muqtazab Al-Asar, pg. ۲۹, Tr. No. ۱۷; Al-Ghaibah of No’maani, pg. ۵۷, Chap. ۴, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۷۲, Chap. ۴۱, Tr. No. ۹۴; Isbaat Al-Hudaat, vol. ۳, pg. ۲۰۱, Chap. ۹, Tr. No. ۱۵۵.

۲- Muqtazab Al-Asar, pg. ۴۸; Al-Ghadeer, vol. ۲, pg. ۲۹۵; Behaar Al-Anwaar, vol. ۲۴, pg. ۲۵۲, Chap. ۶۲, Tr. No. ۱۴.

۳- Surah A’raaf (۷): Verse ۴۶

۱۲۰. MAN LAA YAHZOROH AL-FAQIH(۱): Abu al-Jaarood narrates from Imam Abu Jafar (a.s.) who cites on the authority of Jaaber Ibn Abdillah Al-Ansaari, ‘I went to Fatemah (a.s.). There was a tablet placed before her in which were the names of the successors from her progeny. I counted upto twelve, one of them was Al-Qaem (a.s.), three were named Muhammad and four were named as Ali (peace be on them all).’

۱۲۱. AL-HIDAAYAH(۲): Imam Zain Al-Aabedeen (a.s.) narrates a lengthy tradition from his father Abi Abdillah Al-Husain, the chief of the martyrs (a.s.) in which he has discussed as to what will happen to him, his family and his friends till the talk reached to me (Imam Zain Al-Aabedeen (a.s.)). At this juncture, Zohair Ibn Al-Qain and Habib Ibn Al-Mazaaher asked Imam Husain (a.s.) concerning me (Imam Zain Al-Aabedeen (a.s.)), ‘What will be his condition?’ pointing towards me. Tears welling in his eyes, Imam Husain (a.s.) replied, “Allah did not terminate my progeny till the end of this world, then how do they reach unto him while he is the father of eight Imams?”

۱۲۲. AL-IQBAAL(۳): In a lengthy tradition, Imam Hasan Al-Askari (a.s.) has spoken about the recognition of the new moon and explained in it the number of Imams (a.s.) and that they are twelve.

۱۲۳. AL-FETAN(۴): Abdullah Ibn Masood narrates that the Messenger

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۱- Man Laa Yahzoroh al-Faqih, vol. ۴, pg. ۱۸۰, Tr. No. ۵۴۰۸.

۲- Al-Hidaayah, Chapter of narrations from Husain Ibn Ali (a.s.); Isbaat al-Hudaat, vol. ۱, pg. ۶۵۴, Chap. ۹, Section ۶۷, Tr. No. ۸۲۵

۳- Iqbaal Al-Aamaal, pg. ۱۴, Chap. ۴ concerning the importance of the first night of the month of Ramadhaan.

۴- Al-Fetan, vol. ۱, pg. ۳۱, Tr. No. ۱; Al-Malaahem wa Al-Fetan, pg. ۳۲, Chap. ۲۹, Sec. ۱; Al-Jaame’ Al-Sagheer, vol. ۱, pg. ۹۱; Al-Ghaibah of No’maani, pg. ۱۰۶, Chap. ۴, Tr. No. ۳۷ pg. ۱۱۶, Chap. ۶, Tr. No. ۱ Kanz Al-Ummaal, vol. ۱۲, pg. ۲۳, Tr. No. ۳۳۸۵۹.

of Allah (s.a.w.a.) stated, “There will be twelve caliphs after me equal to the number of the chiefs (نقباء) of Moosa.”

۱۲۴. AL-MUSNAD(۱): Masrooq narrates that we were sitting with Abdullah in the mosque and he was reciting for us (the Quran) when a man entered and asked him, ‘O son of Masood! Has your Prophet (s.a.w.a.) informed you as to how many caliphs will be there after him?’ He replied, ‘Yes. Like the number of the chiefs of Bani Israel.’

۱۲۵. KEFAAYAH AL-ASAR(۲): Abu Zarr (a.r.) narrates that I heard the Messenger of Allah (s.a.w.a.) saying, “Whoever loves me and my Ahle Bait (a.s.), then he and we are like this – indicating with his index and middle fingers.” Then he (s.a.w.a.) said, “My brother is the best of successors, my grandsons are the best of grandsons. Soon Allah, Blessed and High be He, will bring out from the progeny of Husain (a.s.), noble Imams. And from us is the Mahdi of this nation.” I asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams will follow you?’ He (s.a.w.a.) responded, “Equal to the number of the chiefs of Bani Israel.”

۱۲۶. KEFAAYAH AL-ASAR(۳): Abu Zarr Al-Ghaffaari (r.a.) narrates that I went to the Messenger of Allah (s.a.w.a.) during the illness in which he (s.a.w.a.) expired. He (s.a.w.a.) said, “O Abu Zarr! Bring my daughter Fatemah to me.” He says, ‘I stood up and went to her and said, ‘O Chief of the Maidens! Answer your father’.’ He says, ‘She wore her covering and came out till she reached the Messenger of Allah (s.a.w.a.). On seeing her, the Messenger of Allah (s.a.w.a.)

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۱- Musnad of Ahmad Ibn Hanbal, vol. ۱, pg. ۴۰۶; Kashf Al-Yaqeen, pg. ۱۱۸, Chap. ۱۹.

۲- Kefaayah Al-Asar, pg. ۳۵, Chap. ۴, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۹۴, Chap. ۴۱, Tr. No. ۱۲۲

۳- Kefaayah Al-Asar, pg. ۳۶, Chap. ۴, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۸۸, Chap. ۴۱, Tr. No. ۱۱۰.

fell on her. She cried and the Messenger of Allah (s.a.w.a.) cried too due to her crying and embraced her. Then he (s.a.w.a.) said, “O Fatemah! Don’t cry, may your father be your ransom. For, you will be the first one to join me while you will be oppressed and your rights will be usurped. After me soon there will appear the hatred of hypocrisy wearing the garb of religion. You will be the first to meet me at the pond (of Kausar).”

She (a.s.) asked, “O father! Where shall I meet you?”

He (s.a.w.a.) replied, “You will meet me at the pond while I am giving drink to your followers and your enthusiasts and am driving away your enemies and those who hate you.”

She (a.s.) asked, “O Messenger of Allah (s.a.w.a.)! If I don’t meet you at the pond?”

He (s.a.w.a.) replied, “Then I will meet you at the scale (میزان) .”

She (a.s.) enquired, “O Messenger of Allah (s.a.w.a.)! If I don’t meet you at the scale?”

He (s.a.w.a.) replied, “You will meet me at the صـراط , while I will be saying, ‘Salute, salute the followers of Ali (a.s.).”

Abu Zarr (r.a.) says, ‘Her heart was contented.’ Then the Messenger of Allah (s.a.w.a.) turned towards me and said, “O Abu Zarr! She is a part of me. Whoever harms her has indeed harmed me. Beware! She is the chief of the women of the Universe, her husband is the chief of the successors, her two sons, Hasan (a.s.) and Husain (a.s.) are the chiefs of the youth of paradise. They are Imams whether they are standing or sitting and their father is better than both of them. Soon, nine infallible and just Imams will emerge from the progeny of

Husain (a.s.) and from us is the Mahdi of this nation." I asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will be there after you?' He (s.a.w.a.) replied, "Equal to the number of the chiefs of Bani Israel."

۱۲۷. KEFAAYAH AL-ASAR (۱): Anas Ibn Maalik narrates that the Messenger of Allah (s.a.w.a.) led us in the morning prayers. Thereafter, he (s.a.w.a.) faced us and said, "O my companions! Whoever loves my Ahle Bait (a.s.) will be raised with us. Whoever fastens to my successors after me, indeed he has fastened to the strongest rope." Abu Zarr Al-Ghaffaari (r.a.) stood up and asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will be there after you?' He (s.a.w.a.) replied, "Equal to the number of the chiefs of Bani Israel." Again he asked, 'All of them will be from your Ahle Bait (a.s.)?' He (s.a.w.a.) responded, "All of them will be from my Ahle Bait (a.s.), nine will be from the progeny of Husain (a.s.) and the Mahdi is amongst them."

۱۲۸. KEFAAYAH AL-ASAR (۲): Abu Hurairah narrates that the Messenger of Allah (s.a.w.a.) addressed us as follows, "O people! Whoever intends to live my life and die my death, then he must accept the mastership of Ali Ibn Abi Talib (a.s.) and follow the Imams after him." He (s.a.w.a.) was asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams are there after you?' He (s.a.w.a.) replied, "Equal to the number of the grandsons (اسباط) of Bani Israel."

۱۲۹. KEFAAYAH AL-ASAR(۳): Zaid Ibn Arqam says that the Messenger

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۱- Kefaayah Al-Asar, pg. ۷۳, Chap. ۸, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۰, Chap. ۴۱, Tr. No. ۱۵۰.

۲- Kefaayah Al-Asar, pg. ۸۶, Chap. ۹, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۴, Chap. ۴۱, Tr. No. ۱۵۹; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۳۰۱.

۳- Kefaayah Al-Asar, pg. ۱۰۲, Chap. ۱۳, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۰, Chap. ۴۱, Tr. No. ۱۷۳.

of Allah (s.a.w.a.) addressed us in a sermon. After praising Allah and glorifying Him, he (s.a.w.a.) said, “I advise you to fear Allah from Whom the servants cannot be needless. Surely, one who is inclined towards piety will be guided in this world and know that death is path of the worlds, the fate of the surviving ones and seizes the standing ones. Those who flee from it are helpless but to meet it. It destroys every pleasure, does away with every bounty and dispels all happiness. The world is the abode of destruction. It will dislodge all its inhabitants. It is a fresh sweet meat which is sweet for its seeker. May Allah have mercy on you, gather the best possible provision from it as you can and do not seek from it what is more than necessary for you. Do not look .longingly towards what the extravagant ones enjoy

Beware! Surely the world disguises, turns away, becomes worn out and seeks leave. .But know that, the hereafter then enters and embraces with an announcement

O people! As if I am at the pond (of Kauthar) seeing that some of you come to me while others are driven away. I plead, ‘O Lord! They are from me and from my nation.’ It will be said, ‘Do you understand what they have done after you? By Allah! They ’.turned on their backs after you

O people! I advise you (to fear) Allah and be good to my progeny and my Ahle Bait (a.s.). For surely they are the truth and the truth is with them. They are the rightly guided Imams after me and the trustworthy infallibles.” Abdullah Ibn Abbas stood up and asked, ‘O Messenger of Allah (s.a.w.a.), how many Imams will be there after you?’ He (s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel and the companions of Hazrat Eesa (a.s.). Nine of them will be from the progeny of Husain (a.s.) and from them is the

Mahdi of this nation.”

۱۳۰. KEFAAYAH AL-ASAR(۱): The Messenger of Allah (s.a.w.a.) said, “Charity (صدقه) is not permitted for me and my Ahle Bait (a.s.).” We asked, ‘O Messenger of Allah (s.a.w.a.)! Who are your Ahle Bait (a.s.)?’ He (s.a.w.a.) replied, “My Ahle Bait (a.s.) are my progeny. They are my flesh and my blood. They are the Imams after me and equal to the number of the chiefs of Bani Israel.”

۱۳۱. KEFAAYAH AL-ASAR(۲): Waaselah Ibn Al-Asqa’ narrates that the Messenger of Allah (s.a.w.a.) declared, “Faith shall not be complete except with the love of us Ahle Bait (a.s.). Certainly, Allah, Blessed and High be He, has promised me that none shall love us Ahle Bait (a.s.) but a pious believer and none shall hate us but an unfortunate hypocrite. Then congratulations to the one who fastens unto me and the pure Imams (a.s.) from my progeny.” He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams (a.s.) will follow you?’ He (s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel.”

۱۳۲. KEFAAYAH AL-ASAR(۳): Abu Ayyub Al-Ansari narrates that I heard the Messenger of Allah (s.a.w.a.) say, “I am the chief of the Prophets. Ali is the chief of the successors. My grandsons are the best grandsons. From us are the infallible Imams (a.s.) from the progeny of Husain (a.s.) and from us is the Mahdi of this nation.”

At this juncture, a bedouin Arab stood up and enquired, ‘O

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۱- Kefaayah Al-Asar, pg. ۸۹, Chap. ۹, Tr. No. ۷; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۶, Chap. ۴۱, Tr. No. ۱۶۳.

۲- Kefaayah Al-Asar, pg. ۱۰۹, Chap. ۱۵, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۲, Chap. ۴۱, Tr. No. ۱۷۸.

۳- Kefaayah Al-Asar, pg. ۱۱۳, Chap. ۱۶, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۳, Chap. ۴۱, Tr. No. ۱۸۱.

Messenger of Allah (s.a.w.a.)! How many Imams will follow you?' He (s.a.w.a.) replied, "Equal to the number of grandsons, the companions of Eesa (a.s.) and the chiefs of Bani Israel."

۱۳۳. KEFAAYAH AL-ASAR(۱): Huzaifah Ibn Usaid narrates that I heard the Messenger of Allah (s.a.w.a.) say on his pulpit, "O people! Surely I will depart from you and you will come to me at the Pond (of Kauthar), the breadth of which is more than the distance between Basrah (in Iraq) and San'aa (in Yemen). In it are silver goblets equal to the number of stars. When you come to me, I will ask you about the two weighty things (ثقلین). Then be careful as to how you treat them after me. The greater weighty thing (ثقل اکبر) is the Book of Allah, a part of which is with Allah and a part of it is with you. Then, hold on to it and you will never deviate. Never seek to replace my progeny, Ahle Bait (a.s.) because the Gracious, the All-Knowing has informed me that these two shall never separate from each other till they meet me at the Pond. (O people! As if I am at the Pond) waiting for you to come to me but soon some of you shall be driven away from me. I will plead, 'My Lord! These are from me and from my nation.' It will be said, 'O Muhammad! Do you know what they did? They turned on their backs after you.' Then he (s.a.w.a.) continued, "I advise you to be good to my progeny, my Ahle Bait (a.s.) (and he repeated this thrice)." Salman rose and asked, 'O Messenger of Allah (s.a.w.a.)! Will you inform me about the Imams after you? Are they not from your progeny?' He (s.a.w.a.) responded, "Yes, the Imams after me are from my progeny and equal to the number of the chiefs of Bani Israel. Nine of them will be from the descendants of Husain (a.s.). Allah has granted them my knowledge and my understanding. Therefore, do not teach

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۱- Kefaayah Al-Asar, pg. ۱۲۷, Chap. ۱۸, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۲۸, Chap. ۴۱, Tr. No. ۱۸۵.

them because they are more learned than you and follow them because they are with the truth and the truth is with them."

۱۳۴. KEFAAYAH AL-ASAR (۱): Huzaifah Ibn Usaid narrates that when Salman asked the Messenger of Allah (s.a.w.a.) about the Imams, I heard him answer, "The Imams after me are equal to the number of the chiefs of Bani Israel. Nine of them will be from the progeny of Husain (a.s.). From us is the Mahdi of this nation. Know that they are with the truth and the truth is with them. Then see how you treat them after me."

۱۳۵. KEFAAYAH AL-ASAR (۲): Waaselah Ibn Al-Asqa' narrates that the Messenger of Allah (s.a.w.a.) said, "Consider the position of Ahle Bait (a.s.) (vis-à-vis yourselves) like the position of the head with regards to the body and the eyes to the head. Surely, the head cannot be guided but through the eyes. Follow them after me and you will never be deviated." Then we asked about the Imams. He (s.a.w.a.) replied, "The Imams after me from my progeny, my Ahle Bait (a.s.) are equal to the number of the chiefs of Bani Israel."

۱۳۶. KEFAAYAH AL-ASAR (۳): Imraan Ibn Haseen narrates that the Messenger of Allah (s.a.w.a.) addressed us thus, "O people! Soon I will depart from you and go to the unseen (world). I advise you to be good to my progeny." Salman stood up and asked, 'O Messenger of Allah (s.a.w.a.)! Are not the Imams after you from your progeny?' He (s.a.w.a.) replied, "Yes, the Imams after me are from my progeny. They are equal to the number of the chiefs of Bani Israel.

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۱- Kefaayah Al-Asar, pg. ۱۲۹, Chap. ۱۸, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۹, Chap. ۴۱, Tr. No. ۱۸۶.

۲- Kefaayah Al-Asar, pg. ۱۱۱, Chap. ۱۵, Tr. No.۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۳, Chap. ۴۱, Tr. No. ۱۸۰.

۳- Kefaayah Al-Asar, pg. ۱۳۱, Chap. ۱۶, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۰, Chap.. ۴۱, Tr. No. ۱۸۸.

Nine of them will be from Husain's (a.s.) offspring. The Mahdi of this nation is from us. Whoever fastens unto them, then indeed he has fastened to the rope of Allah. Do not teach them because they are more knowledgeable than you. Follow them because they are with the truth and the truth is with them till they come to me at the Pond.”

۱۳۷. KEFAAYAH AL-ASAR (۱): Imraan Ibn Haseen narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), “You are the inheritor of my knowledge and you are the caliph after me. After me, you will teach the people what they do not know. You are the father of my two grandsons and the husband of my daughter. From your offspring is the progeny, the infallible Imams.” Salman asked him about the Imams. He (s.a.w.a.) replied, “They are equal to the number of chiefs of Bani Israel.”

۱۳۸. KEFAAYAH AL-ASAR (۲): Huzaifah Ibn Usaid says that I heard the Messenger of Allah (s.a.w.a.) say on the pulpit when they asked him about the Imams (except for the fact that he has not mentioned the name of Salman in his tradition), “The Imams after me are equal to the number of the chiefs of Bani Israel. Beware! They are with the truth and the truth is with them.”

۱۳۹. KEFAAYAH AL-ASAR (۳): Ameer Al-Momineen Ali Ibn Abi Talib (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “If anyone from the progeny of a Prophet carries the name of the Prophet, Allah deputes to them an angel who guides them. Surely, from the

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۱- Kefaayah Al-Asar, pg. ۱۳۲, Chap. ۶, Tr. No. ۲۱۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۰, Chap. ۴۱, Tr. No. ۱۸۹.

۲- Kefaayah Al-Asar, pg. ۱۳۰, Chap. ۱۵, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۹, Chap. ۴۱, Tr. No. ۱۸۷.

۳- Kefaayah Al-Asar, pg. ۱۵۴, Chap. ۲۳, Tr. No. ۸; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۶, Chap. ۴۱, Tr. No. ۱۹۷; Al-Insaaf, pg. ۵۷, Tr. No. ۱۵۸

Imams after me, there is (an Imam) whose name is my name and the one who Moosa Ibn Imran has named. Surely, the Imams after me are equal to the number of the chiefs of Bani Israel. Allah has granted them my knowledge and my understanding. Whoever opposes them has opposed me. Whoever rejects and denies them, than indeed he has rejected and denied me. Whoever loves me (or loves them) in the way of Allah, surely, he will be from the successful ones on the day of judgment."

۱۴۰. KEFAAYAH AL-ASAR (۱): Ameer Al-Momineen Ali Ibn Abi Talib (a.s.) narrates that I heard the Messenger of Allah (s.a.w.a.) say, "Soon my nation will be divided into seventy-three sects. One sect amongst them will be the saved ones while the remaining shall be destroyed. The saved one are those who will fasten to your mastership, take from your knowledge and will not act whimsically. As for the remaining ones, they shall not find any path." I asked about the Imams. He (s.a.w.a.) replied, "They are equal to the number of the chiefs of Bani Israel."

۱۴۱. KEFAAYAH AL-ASAR (۲): Sedaad Ibn Aws narrates that on the day of Jamal (battle of Jamal), I said unto myself, 'I will neither fight with nor against Ali.' Hence, I stopped till it was noon. As night approached, Allah inspired in my heart that I should fight with Ali. I duly obliged and the result was what eventually transpired. Later, I returned to Madina and paid a visit to Umme Salmah. She asked me, 'From where are you coming?' I replied, 'From Basrah.' She inquired, 'You were on which side?' 'O mother of believers! I had refrained from fighting till noon but later Allah (Mighty and

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۱- Kefaayah Al-Asar, pg. ۱۵۵, Chap. ۲۳, Tr. No. ۹; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۶, Chap. ۴۱, Tr. No. ۱۹۸.

۲- Kefaayah Al-Asar, p. ۱۸۰, Chap. ۲۳, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, p. ۳۴۶, Chap. ۴۱, Tr. No. ۲۱۳

Glorified be He) inspired me to fight alongside Ali', was my response. She said, 'Excellent. I have indeed heard the Messenger of Allah (s.a.w.a.) say, "Whoever fights against Ali, has fought against me and whoever has fought against me, has fought against Allah." I asked, 'Then, do you think that right was with Ali?' She replied, 'Yes, by Allah. Ali is with truth and truth is with Ali. By Allah! The nation of Muhammad has not dealt justly with their Prophet (s.a.w.a.), when they forwarded whom Allah (Mighty and Glorified be He) and His Messenger (s.a.w.a.) withheld and restrained whom Allah, the High, and His Messenger (s.a.w.a.) advanced. They protected their families in their houses and brought forth the family of the Messenger of Allah (s.a.w.a.) for slaughter. Indeed, I have heard the Messenger of Allah (s.a.w.a.) say, "For my nation, there will be a sect and a succession. So, bring it together whether they congregate or split and acquire the middle path. Take care of my Ahle Bait (a.s.). If they fight, you fight too and if they are at peace, you be at peace as well. If they withdraw, you retreat too because the truth is with them wherever they are." I asked, 'Who are his Ahle Bait (a.s.), whom we are ordered to fasten unto?' She replied, 'They are the Imams after him (s.a.w.a.) who, as he said, are equal to the number of the chiefs of the Bani Israel. Ali, his (s.a.w.a.) two grandsons and nine from the posterity of Husain are his (s.a.w.a.) Ahle Bait (a.s.). They are the purified and infallible Imams.' I exclaimed, 'By Allah! In this case, the people are destroyed.' She retorted, 'Each group is proud for what is with them.'

١٤٢. KEFAAYAH AL-ASAR(١): Ishaaq Ibn Ammar narrates from Imam Jafar Ibn Muhammad, who in turn narrates from his ancestors that the Messenger of Allah (s.a.w.a.) said, "The Imams after me are

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١- Kefaayah Al-Asar, p. ١٦٦, Chap. ٢١, Tr. No. ٤; Behaar Al-Anwaar, vol. ٣٦, p. ٣٤٠, Chap. ٤١, Tr. No. ٢٠٣

equal to the number of the chiefs of Bani Israel and the companions of Eesa (a.s.). Whoever loves them is a believer and whoever bears hatred against them is a ".hypocrite. They are Allah's proofs in His creation and His signs among His them

KEFAAYAH AL-ASAR (۱): Jaaber Ibn Yazeed al-Jo'fi narrates from Muhammad Ibn .۱۴۳ Ali al-Baaqer (a.s.), who in turn narrates from his father Ali Ibn Husain Zain al-Abedeen (a.s.) that Imam Hasan Ibn Ali (a.s.) remarked, "The Imams are equal to the ".number of the chiefs of the Bani Israel. From us is the Mahdi of this nation

KEFAAYAH AL-ASAR (۲): Abbas Ibn Sahl al-Saaedi narrates from his father, 'I .۱۴۴ asked Fatemah al-Zahra (a.s.) concerning the Imams (a.s.).' She replied, "I heard the Messenger of Allah (s.a.w.a.) say, 'The Imams after me are equal to the number of the ".chiefs of the Bani Israel

AL-KHESAAL(۳): Masruq cites that a person came to (Abdullah) Ibn Mas'ud and .۱۴۵ asked, 'Has your Prophet informed you as to how many successors will follow him (s.a.w.a.)?' He replied, "Yes. None before you has asked me this question while you are the youngest of them all in age. The Messenger of Allah (s.a.w.a.) had said, 'There will be twelve (successors) after me equal to the number of the successors of Moosa ".(.(a.s

AL-MANAAQEB(۴): A'mash quotes on the authority of Imam .۱۴۶

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Kefaayah Al-Asar, p. ۲۲۴, Chap. ۳۰, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, p. ۴۸۳, Chap. -۱ ۴۳, Tr. No. ۲

Kefaayah Al-Asar, p. ۱۹۷, Chap. ۲۸, Tr. No. ۶; Behaar Al-Anwaar, vol. ۳۶, p. ۳۵۲, Chap. -۲ ۴۱, Tr. No. ۲۲۳

Al-Khesaal, vol. ۲, p. ۴۶۸, The Chapter of Twelve, Tr. No. ۹. He has brought a similar -۳ tradition in the same chapter, Tr. No. ۱۰; Behaar Al-Anwaar, vol. ۳۶, p. ۲۳۳, Chap. ۴۱, Tr. Nos. ۱۶ ۱۷

Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, p. ۳۰۰ -۴

Husain Ibn Ali (a.s.), “I asked the Messenger of Allah (s.a.w.a.), ‘Inform me, O Messenger of Allah (s.a.w.a.)! Will there be a Prophet after you?’ He (s.a.w.a.) replied, ‘No. I am the seal of the Prophets but twelve Imams will follow me, who will uphold ”...justice and will be equal to the number of the chiefs of Bani Israel

AL-KAAFI FI AL-FIQH(۱): The Messenger of Allah (s.a.w.a.) informed that the .۱۴۷ .number of Imams after me will be equal to the number of chiefs of Bani Israel

TAQREEB AL-MAAREF(۲): It has been reported directly on the authority of the .۱۴۸ Messenger of Allah (s.a.w.a.) that he (s.a.w.a.) remarked, “The number of Imams after ”.me are equal to the chiefs of Bani Israel

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Al-Kaafi Fi Al-Fiqh by Abu al-Salaah al-Halabi, p. ۹۹ -۱

Taqreeb Al-Maaref, p. ۱۲۶ -۲

CHAPTER TWO

DOCUMENTED TRADITIONS CONCERNING THE TWELVE IMAMS (A.S.), ELABORATING THOSE BROUGHT IN THE FIRST CHAPTER

DOCUMENTED TRADITIONS CONCERNING THE TWELVE IMAMS (A.S.), (ELABORATING THOSE BROUGHT IN THE FIRST CHAPTER(۱)

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۱ – IT IS CLEAR FOR YOU THAT SOME OF THE TRADITIONS WE HAVE BROUGHT IN THE PREVIOUS CHAPTER EXPLAIN THE FACT THAT THERE WILL BE TWELVE IMAMS FROM THE BANI HASHIM, FROM THE PROGENY OF THE MESSENGER OF ALLAH (S.A.W.A.). THE FIRST OF THEM IS ALI (A.S.) AND HAZRAT MAHDI (A.T.F.S.) IS FROM THEM AND THE LAST OF THEM. NINE OF THESE WILL BE FROM THE DESCENDANTS OF IMAM HUSAIN (A.S.). THE FIRST OF THEM IS ALI (A.S.), THE SECOND IS HASAN (A.S.), THE THIRD IS HUSAIN (A.S.), THE FOURTH IS ALI IBN HUSAIN (A.S.) AND THE SEVENTH FROM THEM IS FROM THE OFFSPRING OF MUHAMMAD IBN ALI AL-BAAQER (A.S.). WHEN THESE HOLY AND INFALLIBLE IMAMS (A.S.) WILL DEPART FROM THIS EARTH, IT WILL BE DESTROYED ALONG WITH ALL ITS INHABITANTS. THESE AND OTHER SUCH ATTRIBUTES OF THE INFALLIBLE IMAMS (A.S.) CAN BE FOUND IN THE FOLLOWING TRADITIONS: ۴۹, ۶۲, ۶۶, ۷۰, ۷۱, ۷۲, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۸۰, ۸۱, ۸۲, ۸۳, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۴, ۹۵, ۹۷, ۹۸, ۱۰۲, ۱۰۵, ۱۰۶, ۱۰۷, ۱۰۸, ۱۰۹, ۱۱۰, ۱۱۳, ۱۱۵, ۱۱۷, ۱۱۸, ۱۲۰, ۱۲۱, ۱۲۵, ۱۲۶, ۱۲۷, ۱۲۸, ۱۲۹, ۱۳۱, ۱۳۲, ۱۳۳, ۱۳۴, ۱۳۵, ۱۳۶, ۱۳۷ AND ۱۴۷. THEY REACH TO ۵۲ TRADITIONS AND IN THIS CHAPTER ANOTHER ۱۶۱ WILL BE ADDED, MAKING THE .SUM TOTAL TO ۲۱۳ ELUCIDATIVE TRADITIONS

۱۴۹. YANAABI AL-MAWADDAH(۱): Abu Tufail Aamir Ibn Waathelah – he is the last companion of the Prophet to die as per the consensus of the Ulema – narrates from Ali (a.s.) who said, “The Messenger of Allah (s.a.w.a.) declared, ‘O Ali! You are my successor. Your war is my war and your peace is my peace. You are an Imam and the father of eleven Imams, pure and infallible. From them is the Mahdi, one who will fill the earth with justice and equity. Then woe unto those who bear malice against them! O Ali! If a person loves you and your progeny for the sake of Allah, indeed Allah will raise him with you and with your progeny while all of you are with me in the highest levels. You will be the distributor of the Paradise and the Hell. You will make your lovers enter the Paradise while your enemies will go to Hell.’”

۱۵۰. MUQTAZAB AL-ASAR(۲): Ma’roof Ibn Kharbudh al-Makki narrates from Abu Tufail Aamir Ibn Waathelah al-Kenaani says that I heard Ali (a.s.) say, “Every year in the Night of Power (Lailah al-Qadr), descends on the successors after the Messenger of Allah (s.a.w.a.) what descends.” He (a.s.) was asked, ‘And who are the successors, O Ameer al-Momineen?’ He (a.s.) replied, ‘I and eleven of my

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۱- Yanaabi al-Mawaddah, pg. ۸۵, Chap. ۱۶

۲- Muqtazab al-Asar, p. ۲۹, Tr. No. ۱۸; Behaar al-Anwaar, vol. ۳۶, pg. ۳۸۲, Chap. ۴۲, Tr. No. ۹.

Ma'roof says, 'I met '. (۱) (محدّثون) offspring. They are the Imams, the addressed ones Abu Abdillah, the slave of Ibn Abbas in Mecca and conveyed to him the contents of this tradition.' He responded, 'I have heard the same tradition from (my master) Ibn Abbas and he recited 'AND WE HAVE NOT SENT DOWN BEFORE YOU ANY PROPHET And he said, وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ وَ لاَ رَسُوْلٍ وَ لاَ مُحَدَّث . "OR MESSENGER OR MUHADDATH '.'By Allah! They are the Muhaddathoon

AL-IRSHAAD(۲): Zuraarah narrates that I heard Imam Abu Jafar al-Baaqer (a.s.) .۱۵۱ state, "All the twelve Imams from the progeny of Muhammad are Muhaddath, Ali Ibn Abi Taalib and eleven of his descendants. The Messenger of Allah (s.a.w.a.) and Ali ".(a.s.), they are the two fathers

KITAAB SULAIM IBN QAIS(۳): Sulaim narrates from Ali (a.s.) that he said, "O .۱۵۲ Sulaim! Surely, my successors are eleven Imams from my progeny. All of them are Muhaddathoon." I asked, 'O Ameer al-Momineen! Who are they?' He (a.s.) replied, "He, my son, Hasan, and he, my son, Husain." Then he (a.s.) took the hand of his grandson Ali Ibn Husain (a.s.) who was then a suckling child and said, "Then eight descendants from his progeny one after the other. They are those about whom Allah AND A FATHER AND WHAT HE BEGETS.' (۴) So,' وَ وَالِدٍ وَمَا وَلَدَ has promised in His book the term 'FATHER' (in this verse) implies the Messenger of Allah (s.a.w.a.) and myself and 'WHAT HE BEGETS' connotes eleven of my successors.' I asked, 'O Ameer al-Momineen! Is it possible for two Imams to be present at the same time?' He (a.s.) replied, 'Yes, except for the fact that one

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۱- The term muhaddathoon implies those who converse with the angels but cannot see them – Translator.

۲- Al-Irshaad, vol. ۲, pg. ۳۷۵, Chap. ۱۹, Tr. No. ۵; Kash al-Ghummah, vol. ۲, pg. ۴۴۸

۳- Kitaab Sulaim Ibn Qais, pg. ۲۲۷.

۴- Surah Balad (۹۰): Verse ۳.

'.has to remain silent and not speak till the other dies

FARAAED AL-SIMTAIN (۱): Abdullah Ibn Abbas narrates that the Messenger of .۱۵۳ Allah (s.a.w.a.) said, 'Surely, my caliphs, my successors and the proofs of Allah upon the creatures after me are twelve. The first of them is my brother and the last is my son.' He (s.a.w.a.) was asked, 'O Messenger of Allah (s.a.w.a.)! Who is your brother?' He (s.a.w.a.) replied, 'Ali Ibn Abi Taalib.' Again he (s.a.w.a.) was questioned, 'And who is your son?' He (s.a.w.a.) responded, 'The Mahdi, who will fill the earth with justice and equality as it would be fraught with injustice and oppression. I swear by the one Who raised me as a giver of glad tidings with truth! If only one day remains for the world to come to an end, Allah will prolong this day till He brings forth in it my son Mahdi. The Spirit of Allah, Eesa, the son of Maryam, will descend and pray behind him. The earth will light up with the resplendence of its Lord. His (Mahdi) government will encompass '.the east and the west

FARAAED AL-SIMTAIN (۲): Abdullah Ibn Abbas narrates that the Messenger of .۱۵۴ Allah (s.a.w.a.) said, 'I am the chief of the messengers while Ali is the chief of the successors. Surely my successors after me are twelve, first of them is Ali Ibn Abi '.(.Taalib and the last of them is Al-Qaem (a.s

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Faraaed al-Simtain, vol. ۲, pg. ۳۱۲, Chap. ۶۱, Tr. No. ۵۶۲; Kamaal al-Deen, vol. ۱, pg. -۱ ۲۸۰, Chap. ۲۴, Tr. No. ۲۷; Yanaabi al-Mawaddah, pg. ۴۴۷, Chap. ۷۸ (in brief); Ghaayah al-Maraam, pg. ۶۹۲, Chap. ۱۴۱, Tr. No. ۶; Behaar al-Anwaar, vol. ۵۱, pg. ۷۱, Chap. ۱, Tr. No. .۱۲

Faraaed al-Simtain, vol. ۲, pg. ۳۱۳, Chap. ۶۱, Tr. No. ۵۶۴; Kamaal al-Deen, vol. ۱, pg. -۲ ۲۸۰. Chap. ۲۴, Tr. No. ۲۹; Ghaayah al-Maraam, Chap. ۱۴۱, Tr. No. ۸; Yanaabi al-Mawaddah, pg. ۲۵۸ pg. ۴۴۵, Chap. ۷۷, Behaar al-Anwaar, vol. ۳۶, pg. ۲۲۶, Chap. ۴۱, Tr. No. ۱; Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg. ۶۴, Tr. No. ۳۱; Kashf al-Astaar, pg. ۷۴, Section .۱

۱۵۵. YANAABI AL-MAWADDAH(۱): Imam Zain al-Aabedin (a.s.) narrates from his father Sayyed al-Shuhada al-Husain (a.s.) from his father the chief of the successors Ameer al-Momineen Ali (a.s.) that the Messenger of Allah (s.a.w.a.) said, ‘The Imams after me are twelve. The first of them is you O Ali and the last of them is the Qaem through whom Allah, Mighty and Glorified be He, will conquer the east and the west.’

۱۵۶. KAMAAL AL-DEEN(۲): Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, ‘The Imams after me will be twelve. The first of them is Ali Ibn Abi Taalib and the last of them is the Qaem. They are my caliphs, my successors, my friends and the proofs of Allah upon my nation after me. The one who accepts them is a believer and the one who denies them is an unbeliever.’

۱۵۷. AL-AMAALI OF SADUQ (A.R.)(۳): Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) narrates that I requested the Messenger of Allah (s.a.w.a.), ‘Kindly inform me of the number of Imams after you.’ He (s.a.w.a.) replied, ‘O Ali! They are twelve. The first of them is you and the last of them is the Qaem.’

۱۵۸. MEAH MANQEBAH(۴): Ibn Abbas narrates that I heard the

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۱- Yanaabi al-Mawaddah, pg. ۴۹۲-۴۹۳, Chap. ۹۴; Kamaal al-Deen, vol. ۱, pg. ۲۸۲, Chap. ۲۴, Tr. No. ۳۵; Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg. ۶۵, Tr. No. ۳۴; Al-Amaali of Saduq (a.r.), pg. ۹۷, Majlis No. ۲۳, Tr. No. ۹; Al-Manaaqeb of Ibn Shahr Ashob, vol. ۱, pg. ۲۹۸; Rawzah al-Waaezin, vol. ۱, pg. ۱۰۲.

۲- Kamaal al-Deen, vol. ۱, pg. ۲۵۹, Chap. ۲۴, Tr. No. ۴; Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg. ۵۹, Tr. No. ۲۸, Chap. ۶; Kefaayah al-Asar, pg. ۱۴۵, Chap. ۲۳, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۴۴, Chap. ۴۱, Tr. No. ۵۷; Al-Insaaf, pg. ۳۲۳, Tr. No. ۲۹۶; Munaar al-Huda, pg. ۳۶۹.

۳- Al-Amaali of Saduq (a.r.), Majlis No. ۹۱, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۳۲, Chap. ۴۱, Tr. No. ۱۵.

۴- Meah Manqebah, pg. ۷۱, Manqebah No. ۴۱; Al-Yaqeen, pg. ۶۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۶۳, Chap. ۴۱, Tr. No. ۸۴.

Messenger of Allah (s.a.w.a.) say, 'O people! Know that for Allah there is a door. One who enters it will be safe from the hell-fire and the great fear (الفزع الاكبر).' At this, Abu Saeed al-Khudri stood up and requisitioned, 'O Messenger of Allah (s.a.w.a.)! Guide us to this door that we may recognise it.' He (s.a.w.a.) responded, 'He is Ali Ibn Abi Taalib, the chief of the successors, the leader of the believers, the brother of the Messenger of Lord of the worlds (s.a.w.a.) and his caliph on the people, all of them. O people! Whoever loves to fasten to the strong rope, which will never split, must hold on to the mastership (ولايه) of Ali Ibn Abi Taalib (a.s.) because his mastership is my mastership and his obedience is my obedience. O people! Whoever desires to take Allah and His messenger as his master, he must follow Ali Ibn Abi Taalib (a.s.) and the Imams from my progeny for surely, they are the treasurers of my knowledge.'

Here Jaaber Ibn Abdullah Ansari stood up and enquired, 'O Messenger of Allah (s.a.w.a.)! What is the number of these Imams?' He (s.a.w.a.) replied, 'O Jaaber! May Allah have mercy on you, you have asked me about Islam, the whole of it. Their number is equal to the number of months and these with Allah are twelve months in the Book of Allah (since) the day He created the heavens and the earth. Their number is equal to the number of the springs that gushed for Moosa Ibn Imraan (a.s.) when he struck the stone with his staff and their gushed twelve springs from it. Their number is equal to the chiefs of Bani Israel. Allah the High says, وَلَقَدْ اَخَذَ اللهُ مِيْثَاقَ بَنِى اِسرَائِيلَ وَ بَعَثْنَا مِنْهُمْ اِثْنى عَشَـرَ نَقِيْبًا 'AND INDEED WE TOOK THE COVENANT FROM THE BANI ISRAEL AND RAISED FROM THEM TWELVE CHIEFS.' So, O Jaaber, the Imams are twelve. First of them is Ali Ibn Abi Taalib (a.s.) and the last of them is al-Qaem al-Mahdi (a.t.f.s.).'

۱۵۹. AL-IKHTESAAS(۱): Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) declared, “The remembrance of Allah, Mighty and Glorified be He, is worship, my remembrance is worship, the remembrance of Ali is worship and the remembrance of the Imams from his progeny is worship. I swear by the One Who raised me with prophethood and made me the best of creatures! Surely my successor is the most superior of all the successors. Indeed, he is the proof of Allah upon His servants and His caliph upon His creation. From his progeny are the guided Imams after me. Due to them, Allah restrains the punishment from the people of the earth and prevents the sky from falling on the earth. Due to them He prevents the mountains from being moved, through them He provides rainwater to His creation and causes the growth of vegetation. They are the true friends of Allah and my real caliphs. Their number is equal to the number of the months and these are twleve. Their number is equal to the number of the chiefs of Moosa Ibn Imraan (a.s.).” Then he (s.a.w.a.) recited the following verse, وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ(۲) ‘I SWEAR BY THE MANSIONS OF THE STARS.’ Then he (s.a.w.a.) said, “O son of Abbas! Do you think that when Allah swears by the sky the bearer of constellations, does He only imply the sky and its constellations?” I asked, ‘Then what is it, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) retorted, “As for the sky, it’s me. And as for the constellations, they imply the Imams after me. The first of them is Ali and the last of them is Mahdi (a.s.).”

۱۶۰. AL-GHAIBAH OF NO’MAANI(۳): Ameer al-Momineen (a.s.) narrates

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۱- Al-Ikhtesaas, pg. ۲۲۳, Chap. ۷۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۷۰, Chap. ۴۱, Tr. No. ۲۳۴.

۲- Surah Buruj (۸۵): Verse ۱.

۳- Al-Ghaibah of No’maani, pg. ۹۲, Chap. ۴, Tr. No. ۲۳; Al-Ghaibah of Shaikh Tusi (a.r.), pg. ۱۳۵, Tr. No. ۹۹; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۹, Chap. ۴۱, Tr. No. ۷۸ and pg. ۲۸۱, Chap. ۴۱, Tr. No. ۱۰۱.

that the Messenger of Allah (s.a.w.a.) told me, "O Ali! The rightly guided, infallible Imams from your progeny are eleven. You are the first of them and the last of them will bear the same name as that of mine. When he emerges, he will fill the earth with justice as it would be filled with injustice and oppression. A man will come to him while the wealth is hoarded near him and implore, 'O Mahdi! Grant me.' He will reply, 'Take ".'((as much as you like

YANAABI AL-MAWADDAH(١): Ali Ibn Moosa ar-Reza (a.s.) narrates on the . ١۶١ authority of his forefathers reaching to Ali Ibn Abi Taalib (a.s.) who quotes the Messenger of Allah (s.a.w.a.), "Allah has not created any creature more superior and more honoured in front of Him than me." Ali (a.s.) asked, "O Messenger of Allah (s.a.w.a.)! Are you superior or Jibraeel?" He (s.a.w.a.) responded, "O Ali! Surely Allah, Blessed and High Be He has granted His messengers superiority over the close angels and granted me superiority over all the prophets and messengers. After me superiority is for you and for the Imams from your progeny after you. O Ali! Surely the angels are our servants and the servants of our lovers. These angels are those who and are around it, glorifying Allah with His praise and seeking (عرش) carry the throne forgiveness for those who believe in our mastership. O Ali! If we were not there, Allah would not have created Adam, Hawwa, Paradise, Hell, Sky and Earth. Then how we are not superior to the angels while we have preceded them in the recognition of our Lord, His glorification, His praise and His holiness? For certainly, the first thing that Allah, Mighty and Glorified be He, created were our souls and He made them speak about His Oneness and His Praise. Thereafter, He created the

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Yanaabi al-Mawaddah, pg. ۴٨۵, Chap. ٩٣; Kamaal al-Deen, vol. ١, pg. ٢۵۴, Chap. ٢٣, Tr. -١ No. ۴; Oyoon Akhbaar al-Reza (a.s.), vol. ١, pg. ٢۶٢, Chap. ٢٢, Tr. No. ٢٢; Elal al-Sharaae, pg. ١٣; Behaar al-Anwaar, vol. ٢۶, pg. ٣٣۵, Chap. ٨, Tr. No. ١ and vol. ۵٧, pg. ٣٠٣, Chap. ٣٩, .Tr. No. ١۶

angels. When they saw our souls in the form of one light, they were overawed with our affair. Immediately, we glorified Allah (تسبيح) that the angels may know that we are created and that surely He, the High, is transcendent of our attributes. The angels emulated our glorification and purified Allah from our attributes. When the angels observed the greatness of our position, we declared 'there is no god but Allah' (تهليل) that they may know that there is no god except Allah and that we are His servants and not gods who are to be worshipped with Him or other than Him. When they witnessed the loftiness of our state, we said, 'Allah-o-Akbar' (تكبير) that the angels be informed that Allah is the Greatest and no creature can attain a lofty position but through Him. When they saw what Allah has made for us from the might and the strength, we confessed, 'There is no power or strength except that of Allah' لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِالله that the angels may know that there is no power and strength except that of Allah. When they witnessed the bounties that Allah has conferred on us and our obedience, which He has made obligatory for His creatures, we praised Allah (تحميد) that the angels may become aware that all praise is for Allah on His bounties. The angels said, 'All praise is for Allah.' So, through us, they receive guidance to the recognition of Allah's Oneness, Glorification, Greatness, Praise, etc. And surely Allah, Blessed and High be He, created Adam (a.s.) and placed us in his offspring. Then how we are not superior to the angels while they all prostrated before Adam? When I was taken to the heavens during ascension (me'raj), Jibraeel said the Azaan and the Iqaamah twice and requested, 'Go ahead, O Muhammad!' I asked, 'Should I go ahead of you O Jibraeel?' 'Yes. Surely Allah, Blessed and High Be He, made His prophets superior to all His angels. He has granted special superiority to you over all of them.' So, I went ahead, led the prayers (with the angels behind me) and am not proud about it. When I reached to the veils of light, Jibraeel

implored again, 'Go ahead, O Muhammad!' And he stepped behind me. I asked, 'O Jibraeel! Are you forsaking me in such a place?' He retorted, 'O Muhammad! This is my limit, which Allah has defined for me. If I exceed it, my wings will be burnt on account of the transgression of the orders of my Lord, Majestic is His Majesty.' The veil of light was removed for me; I reached till where Allah pleased, to the loftiness of His kingdom. Then I was called out, 'O Muhammad! You are my servant and I am your Lord. Then worship only Me and rely only on Me. I created you from My Light. You are My messenger to My creation and My proof upon My creatures. I created My paradise for you and for the one who follows you. I created My hell for the one who opposses you. I made My honour obligatory for your successors.' I asked, 'O Lord! Who are my successors?' It was said, 'O Muhammad! Your successors are transcribed on the canopy of My Throne (arsh).' I looked and I saw twelve lights and in each light there was a green line on which was the name of one of my successors. The first of them was Ali and the last of them was the Qaem al-Mahdi.' I enquired, 'O Lord! Are these my successors after me?' I was told, 'O Muhammad! These are My friends, My lovers, My chosen ones and My proofs upon My creatures after you. They are your successors. By My Might and My Majesty! Certainly I will clean the earth of injustice with the last of them, al-Mahdi. I will make him rule the east of the earth and its west and make the wind subservient to him. I will make him dominate the skies and overcome the causes. I will help him with My army and assist him with My angels till My call is prevalent and the creatures gather on My Oneness (tauheed). Thereafter, I will prolong his kingdom and will alternate my friends as the rulers of the earth one ".after the other till the day of judgement

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YANAABI AL-MAWADDAH(١): A lengthy tradition narrated from Al-Manaaqeb from .١۶٢ Abu Tufail Aamir Ibn Waathelah in the incident of the arrival of a Jew of Madina to Ali (a.s.) and his questions from him. (The Jew) asked, 'Inform me as to how many Imams will be in this (Muslim) Ummah after its Prophet (s.a.w.a.)? And inform me about the position of Muhammad, where is he in Paradise? And inform me who will stay with him ’?in Paradise

Ali (a.s.) replied, "After its Prophet, this Ummah will have twelve Imams. Whoever ".opposes them (Imams) will not harm them

.Jew: You have spoken the truth

Ali (a.s.): Muhammad (s.a.w.a.) is placed in Jannah Al-Adn in Paradise, which is centrally located, is its highest position and is closest to the Throne of the Beneficent, Majestic .be His Majesty

.Jew: You have spoken the truth

Ali (a.s.): And as for those who will stay with him in Paradise, then these are the twelve .Imams, first of them is me and the last of them is the Al-Qaem Al-Mahdi

.Jew: You have spoken the truth

.Ali (a.s.): Ask anything that you desire

Jew: Inform me as to how much will you live after your Prophet and will you die a ?natural death or will you be martyred

Ali (a.s.): I will live after him (s.a.w.a.) for thirty years and this-indicating towards his beard- will be dyed with this- pointing to his

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Yanaabi al-Mawaddah, pg. ۴۴٣, Chap. ٧۶ -١

.(head (i.e. prophesying his martyrdom

Jew: I witness that there is no god but Allah and I witness that Muhammad is the Messenger of Allah (s.a.w.a.). I also witness that surely you are the successor of the .(.Messenger of Allah (s.a.w.a

SHARH-O-GHAAYAH AL-AHKAAM(۱): Abu Abdillah al-Husain Ibn Ali Ibn Abi Taalib .۱۶۳ (a.s.) said, "From us are the twelve guided (Imams). First of them is Ali Ibn Abi Taalib .")(a.s.) and the last of them is Al-Qaem (a.s

RAUZ AL-JENAAN FI TAFSEER AL-QURAN(۲): The Messenger of Allah (s.a.w.a.) . ۱۶۴ declared, "The Imams after me are twelve. First of them is Ali, the fourth of them is ".Ali, the eighth of them is Ali, the tenth of them is Ali and the last of them is Mahdi

AL-MANAAQEB(۳): Imam Sadeq (a.s.) cites on the authority of the Messenger of .۱۶۵ Allah (s.a.w.a.), who said, "Surely Allah, the High, has taken my covenant and the covenant of the twelve Imams after me. They are the proofs of Allah upon His creatures. The twelfth of them is al-Qaem, through whom Allah will fill the earth with ".justice and equality as it would be fraught with injustice and tyranny

FARAAED AL-SIMTAIN(۴): Asbagh Ibn Nubaatah narrates on the authority of . ۱۶۶ Abdullah Ibn Abbas, who says, 'I heard the Messenger

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۱- Kashf al-Astaar, pg. ۱۰۹, Section ۱ narrating from Sharh-o-Ghaayah al-Ahkaam

۲- Rauz al-Jenaan, vol. ۹, pg. ۲۴۰ under the exegesis of Surah Taubah, Verse ۳۶

۳- Al-Manaaqeb of Ibn Shahr al-Ashob, vol. ۱, pg. ۲۸۳

۴- Faraaed al-Simtain, vol. ۲, pg. ۱۳۲, Chap. ۳۱, Tr. No. ۴۳۰ Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg.۲۰۹; Kamaal al-Deen, vol.۱, pg. ۲۸۰, Chap. ۲۴, Tr. No. ۲۸; Oyoon-o-Akhabaar al-Reza (a.s.), vol.۱, pg. ۶۴, Chap. ۶, Tr. No. ۳۰; Kefaayah al-Asar, pg. ۱۹, Chap. ۱, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۶, Chap. ۴۱, Tr. No. ۵۰ Yanaabi al-Mawaddah, pg. ۲۵۸ narrating from Mawaddah al-Qurbaa; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۱۰

of Allah (s.a.w.a.) say, "I, Ali, Hasan, Husain and nine descendants of Husain are purified and infallible.' "

۱۶۷. KEFAAYAH AL-ASAR(۱): Abu Saeed al-Khudri narrates that I heard the Messenger of Allah (s.a.w.a.) say, "My Ahle Bait (a.s.) are (a cause of) protection for the people of the earth like the stars are for the inhabitants of the skies." He was asked, 'O Messenger of Allah (s.a.w.a.)! The Imams after you are from your Ahle Bait (a.s.)?' He (s.a.w.a.) replied, "Yes. The Imams after me are twelve, of which nine will be from the offspring of Husain (a.s.), trustees and infallible. From us is the Mahdi of this Ummah. Beware! Surely they are my Ahle Bait (a.s.) and my progeny, from my flesh and my blood. Those who will hurt me concerning them, I will not intercede to Allah on their behalf (on the day of judgement)."

۱۶۸. KEFAAYAH AL-ASAR(۲): Abu Saeed al-Khudri narrates that I heard the Messenger of Allah (s.a.w.a.) say, "The Imams after me are twelve, nine of them are from the descendants of al-Husain (a.s.) and the Mahdi is from them."

۱۶۹. KEFAAYAH AL-ASAR(۳): Ataa narrates that we visited Abdullah Ibn Abbas at Taaef during the illness in which he expired. We were a group of thirty people from the elders of Taaef. He looked very frail. We did salaam to him and sat down. He asked me, 'O Ataa! Who are these people with you?' I replied, 'They are the elders of this city. Among them are Abdullah Ibn Salmah Ibn Hazrami al-Taaefi, Ammarah Ibn Abi al-Ajlah and Thaabit Ibn Maalik. So I enumerated

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۱- Kefaayah al-Asar, pg. ۲۹, Chap. ۳, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۱; Chap. ۴۱, Tr. No. ۱۱۴

۲- Kefaayah al-Asar, pg. ۳۴, Chap. ۳, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۳; Chap. ۴۱, Tr. No. ۱۲۱

۳- Kefaayah al-Asar, pg. ۲۰, Chap. ۱, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۷; Chap. ۴۱, Tr. No. ۱۰۹

them for him one by one. Thereafter, they came forward and said to him, 'O cousin of Allah's Messenger (s.a.w.a.)! Surely you have seen the Messenger of Allah (s.a.w.a.) and heard from him what you heard. Then inform us about the dispute of this Ummah as some have given preference to Ali (a.s.) over others, while some have placed him after three (caliphs).' Ibn Abbas sighed and said, 'I heard the Messenger of Allah (s.a.w.a.) say, 'Ali is with Truth and Truth is with Ali. He is the Imam and the Caliph after me. So, whoever fastens unto him, will be successful and saved. And whoever turns away from him, will stray and be deviated. Nay! (After my death) he will shroud me, give bath to my corpse and pay off my debts. He is the father of my two grandsons, al-Hasan and al-Husain. There will be nine Imams from the offspring of '.Husain and from us is the Mahdi of this nation

At this Abdullah Ibn Salmah Hazrami asked him, 'O cousin of Allah's Messenger! Why have you not introduced these things to us before?' He replied, 'By Allah! Indeed I have conveyed to you what I had heard and advised you. But you don't like those who advise.' Then he continued, 'O servants of Allah! Fear Allah like the one who takes lessons while he is prepared, really dreads, proceeds slowly, is inclined towards seeking and fears from fleeing. Then act for your hereafter before your death comes upon you and fasten to the strong rope from the progeny of your Prophet (s.a.w.a.). For surely, I have heard him (s.a.w.a.) say, 'He who fastens to my progeny after me, will be from the successful ones'.' Then he (Ibn Abbas) started wailing. People asked, 'Why are you crying while you enjoy such a high status near the Messenger of Allah (s.a.w.a.)?' He told me, 'O Ataa! I am crying for two things: The fear of the one who sees things at the time of death and the separation of the loved ones.' Thereafter, the people dispersed and he told me, 'O Ataa! Hold my hand and take me to the courtyard of the house.' I and

Saeed held his hands and took him to the courtyard, where he raised his hands towards the sky and said, 'O Allah! Surely I seek closeness to you through Muhammad and his progeny. O Allah! Surely I seek closeness to you through the mastership of (my) teacher, Ali Ibn Abi Taalib.' He kept repeating these prayers till he fell on the ground. We waited for a while, after which we picked him up but he was dead (may Allah have mercy on him).'

۱۷۰. KEFAAYAH AL-ASAR (۱): Abu Hurairah narrates that I asked the Messenger of Allah (s.a.w.a.) concerning the saying of Allah, وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِيْ عَقِبِه لِعَلَّهُمْ يَرْجِعُوْنَ AND HE MADE IT A WORD TO CONTINUE IN HIS POSTERITY THAT THEY MAY RETURN. (۲) He (s.a.w.a.) replied, "He (Allah) has placed Imamat in the progeny of Husain (a.s.). Nine of the Imams will emerge from his offspring and from them is the Mahdi (a.t.f.s.) of this nation." Then he (s.a.w.a.) warned, "If a person stands on one feet between the Rukn and the Maqaam (-e-Ibraheem) but dies in a state bearing hatred against my Ahle Bait (a.s.), he will enter the fire."

۱۷۱. KEFAAYAH AL-ASAR (۳): Umar Ibn Khattaab narrates that I heard the Messenger of Allah (s.a.w.a.) say, "O people! Certainly, I am about to depart from you and surely you will meet me at the Hauz (pond of Kausar), whose breadth is like the distance between San'aa (in Yemen) to Basraa. In it are silver goblets equal to the number of stars. Surely, I will ask you as to how you have dealt with my will concerning the two weighty things (Saqalain). Thus, beware as to how you treat them after me. The greater heavy thing is the Book of

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۱- Kefaayah al-Asar, pg. ۸۶, Chap. ۱۰, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۵, Chap. ۴۱, Tr. No. ۱۶۰; Manaaqeb of Ibn Shahr Aashob, vol. ۴, pg. ۴۶

۲- Surah Zukhruf (۴۳): Verse ۲۸

۳- Kefaayah al-Asar, pg. ۹۱, Chap. ۱۰, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۷, Chap. ۴۱, Tr. No. ۱۶۵

Allah, whose one side is in the hands of Allah and another is in your hands. Therefore, fasten unto it and do not distort it. (The second is) my progeny, my Ahle Bait (a.s.), for indeed, the Gracious, the Knower has informed me that these two will not separate from each other till they meet me at the Hauz." I (Umar) asked, 'O Messenger of Allah (s.a.w.a.)! Who is your progeny?' He (s.a.w.a.) replied, "My Ahle Bait (a.s.) from the children of Ali (a.s.) and Fatema (s.a.), of which nine righteous Imams from the offspring of Husain (a.s.), are my progeny. They are from my flesh and my blood."

۱۷۲. AL MANQEBAH AL MEAH(۱): Ameer al-Mumineen (a.s.) says, "By Allah! Indeed the Messenger of Allah (s.a.w.a.) appointed me as his successor in his nation. So, I am the proof of Allah upon them after him. My mastership is obligatory on the inhabitants of the heavens like it is on the people of the earth. Surely, the angels discuss my virtues with Allah. O people! Follow me that I guide you to (تسبيح) and this is their glorification the path of guidance and do not stray right or left, lest you be misguided. I am the successor of your prophet, his heir, the Imam of the believers, their master and their chief. I am the leader of my followers to Paradise and I will drag my enemies to hell. I am the sword of Allah upon His enemies and His mercy on His friends. I am the owner of the pond of the Messenger of Allah (s.a.w.a.), his flag, his station and his intercession. I, Hasan, Husain and nine from the progeny of Husain are the caliphs of Allah in His earth, His trustees upon His revelation, the Imams of the Muslims after their prophet (s.a.w.a.) and the proofs of Allah upon His creatures."

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۱- Al Manqebah al Meah, ۳۲nd Manqebah, pg. ۵۹; Al-Istinsaar, pg. ۲۱.

١٧٣. KEFAAYAH AL-ASAR (١): Zaid Ibn Arqam narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), “You are the Imam and the successor after me. Your two sons are my grandsons, the two Imams and the leaders of the youth of Paradise. Nine from the offspring of Husain are the infallible Imams and from them is the Qaem of us Ahle Bait (a.s.).” Then he (s.a.w.a.) said, “O Ali! There are no riders on the day of judgement except the four of us.” At this juncture, a person from the Ansaar stood up and asked, ‘May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.)! Who are they?’ He (s.a.w.a.) retorted, “I will be on Allah’s carrier Buraaq, my brother Saleh (the prophet) will be on Allah’s she-camel which was slayed, my uncle Hamzah will be on my she-camel al-Azbaa and my brother Ali will be on a she-camel from the camels of paradise. In his hand, will be the standard of praise (lewaa al-hamd). He will call out ‘There is no god except Allah, Muhammad is the Messenger of Allah.’ (On seeing him) the humans will proclaim, ‘He is not but a proximate angel or a sent prophet or a carrier of the Arsh.’ An angel from beneath the Arsh will reply to them, ‘O people! He is neither a proximate angel nor a sent prophet nor a carrier of the Arsh. He is the most truthful (الصِّدّيق الاكبر), the greatest distinguisher (الفاروق الاعظم), Ali Ibn Abi Taalib (a.s.).”

١٧٤. KEFAAYAH AL-ASAR (٢): Zaid ibn Arqam narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali Ibn Abi Taalib (a.s.), “You are the chief of the successors and your two sons are the leaders of the youth of paradise. From the progeny of Husain, Allah, Mighty

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١- Kefaayah al-Asar, pg. ١٠٠, Chap. ١٣, Tr. No. ١; Behaar al-Anwaar, vol. ٣۶, pg. ٣١٩, Chap. ۴١, Tr. No. ١٧; Taarikh-e-Baghdad, vol. ١١, pg. ١١٢, Tr. No. ۵٨٠۵ and vol. ١٣, pg. ١٢٢, Tr. No. ٧١٠۶; Kanz al-Ummaal, vol. ١٣, pg. ١۵٣, Tr. No. ٣۶۴٧٨

٢- Kefaayah al-Asar, pg. ١٠١, Chap. ١٣, Tr. No. ٢; Behaar al-Anwaar, vol. ٣۶, pg. ٣٢٠, Chap. ۴١, Tr. No. ١٧٢.

and Glorified be He, will bring out nine Imams. After I die, a group of people will bear hatred against you in their hearts, deprive you of your rights and join forces against ”.you

KEFAAYAH AL-ASAR(۱): Usmaan Ibn Affaan narrates that his father said to him, ‘I .۱۷۵ heard the Messenger of Allah (s.a.w.a.) say, “The Imams (a.s.) after me are twelve, nine are from the progeny of Husain (a.s.). From us is the Mahdi of this nation. Whoever fastens unto them after me then indeed he has fastened to the rope of Allah ”.and whoever leaves them then he has left Allah

KEFAAYAH AL-ASAR (۲): Abi Amaamah cites on the authority of the Messenger of .۱۷۶ Allah (s.a.w.a.), “The Imams after me are twelve. All of them will be from Quraish. Nine ”.will be from the offspring of Husain (a.s.) and the Mahdi (a.t.f.s.) is from them

KEFAAYAH AL-ASAR (۳): Ammaar (al-Yaasir) recounts, ‘When the Messenger of .۱۷۷ Allah (s.a.w.a.) was about to die, he called Ali (a.s.) and had a lengthy secretive conversation with him. Thereafter, he (s.a.w.a.) remarked, “O Ali! You are my successor and my heir. Indeed, Allah has granted you my knowledge and my understanding. After I die, some people will bear hatred against you in their hearts and usurp your right.” On hearing this, Fatemah (a.s.) started crying and so did Hasan and Husain (a.s.). He (s.a.w.a.) enquired, “O chief of the womenfolk! Why do you cry?” She (a.s.) expressed, “O my father! I fear destruction after you.” He (s.a.w.a.) consoled, “I give you glad-tidings O Fatemah! You will be the first of the Ahle Bait

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Kefaayah al-Asar, pg. ۹۳, Chap. ۱۱, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۷, Chap. -۱ .۴۱, Tr. No. ۱۶۶

Kefaayah al-Asar, pg. ۱۰۶, Chap. ۱۴, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۱, -۲ .Chap. ۴۱, Tr. No. ۱۷۵

Kefaayah al-Asar, pg. ۱۲۴, Chap. ۱۷, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۸, -۳ .Chap. ۴۱, Tr. No. ۱۸۴

a.s.) to meet me. So, neither cry nor grieve. You are the chief of the women of) paradise, your father is the chief of the prophets, your cousin is the chief of the successors and your two sons are the chiefs of the youth of paradise. From the offspring of Husain (a.s.), Allah will bring out nine pure and infallible Imams. And from ".us is the Mahdi (a.t.f.s.) of this nation

Then he (s.a.w.a.) turned to Ali (a.s.) and informed, "O Ali! None will bathe me and shroud me but you." Then Ali (a.s.) asked, "O Messenger of Allah (s.a.w.a.)! Who will hand me the water (while I bathe you)? For surely, you are heavy and I cannot change your positions (during the bath) singlehandedly." He (s.a.w.a.) replied, "Surely, ' ".Jibraeel will be with you and Fazl will hand over water to you

He (Ammaar) continues, 'When the Messenger of Allah (s.a.w.a.) expired, Fazl was handing over the water during the ceremonial bath while Jibraeel helped Ali (a.s.). When the bathing and shrouding was complete, Abbas (Prophet's uncle) came to Ali (a.s.) and said, "O Ali! The people have gathered to bury the Prophet (s.a.w.a.) in the graveyard of Baqi and one person is leading them." Ali (a.s.) came out to the people and said, "O people! Certainly, the Messenger of Allah (s.a.w.a.) was our leader, in life as well as in death. Are you aware that the Messenger of Allah (s.a.w.a.) has cursed the one who performs salaat on the graves, who takes another god with Allah, who breaks his dentures and ruptures his gums." They replied, 'The affair is in your hands; do as you like.' He (a.s.) said, "Then I am burying the Messenger of Allah (s.a.w.a.) in the piece of land where he expired". ' Ammaar says, 'He stood on the door and performed the funeral prayers. Thereafter, he ordered the people to perform the '.prayers in groups of ten and leave

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۱۷۸. KEFAAYAH AL-ASAR(۱): Sa'd Ibn Maalik says that the Messenger of Allah (s.a.w.a.) said, "O Ali! You are unto me as Haroon was to Moosa (a.s.) except that there is no prophet after me. You will repay my debts and fulfil my promises. You will fight after me for the exegesis of the Quran like I battled for its revelation. O Ali! Your love is faith and bearing malice against you is hypocrisy. Indeed, the Gracious, the Knower has informed me that nine infallible and pure Imams (a.s.) will emerge from the progeny of Husain (a.s.). From them is the Mahdi (a.t.f.s.) of this nation who will establish religion in the last era just as I did it in the beginning."

۱۷۹. KEFAAYAH AL-ASAR (۲): Imam Hasan Ibn Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "Certainly, twelve Imams will rule this affair (Islam) after me. Nine will be from the progeny of Husain (a.s.). Allah will grant them my knowledge and my understanding. Those who hurt me concerning them, Allah will prevent my intercession from reaching unto them."

۱۸۰. KEFAAYAH AL-ASAR (۳): Moosa Ibn Abd Rabbeh says that I heard Husain Ibn Ali (a.s.) say in the Mosque of the Prophet (s.a.w.a.), during the lifetime of his father (a.s.), 'I heard the Messenger of Allah (s.a.w.a.) stake, "The first thing that Allah, Mighty and Glorified be He, created were His curtains. Then, He wrote on its pillars, 'THERE IS NO GOD BUT ALLAH, MUHAMMAD IS THE MESSENGER OF ALLAH, ALI IS HIS SUCCESSOR'. Thereafter, Allah created the Tablet (lauh) and wrote on its sides, 'THERE IS NO GOD BUT ALLAH, MUHAMMAD IS THE MESSENGER OF ALLAH, ALI IS HIS SUCCESSOR'. So,

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۱- Kefaayah al-Asar, pg. ۱۳۴, Chap. ۲۰, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۲۳۱, Chap. ۴۱, Tr. No. ۱۹۰

۲- Kefaayah al-Asar, pg. ۱۶۵, Chap. ۲۴, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۰, Chap. ۴۱, Tr. No. ۲۰۲; Al-Insaaf, pg. ۱۴۰, Tr. No. ۱۸۰.

۳- Kefaayah al-Asar, pg. ۱۷۰, Chap. ۲۵, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۱, Chap. ۴۱, Tr. No.۲۰۷; Al-Insaaf, pg. ۳۰۴, Tr. No. ۲۸۳

whoever thinks that he loves the Prophet (s.a.w.a.) but does not love the successor (Ali), then indeed he has lied. And whoever thinks that he recognises the Prophet (s.a.w.a.) but does not recognise the successor, then again he has disbelieved. Then he (s.a.w.a.) said, ‘Know that my Ahle Bait (a.s.) are source of security for you, then love them for the sake of my love and fasten unto them that you may never be deviated.’ He (s.a.w.a.) was asked, ‘Who are your Ahle Bait (a.s.), O Prophet of Allah?’ He (s.a.w.a.) responded, ‘Ali, my two grandsons and nine descendants from the progeny of Husain. They are the Imams, trustees and infallible. Beware! They are my Ahle Bait (a.s.) and my progeny, from my flesh and my blood.” ’

١٨١. KEFAAYAH AL-ASAR (١): Abu Hamzah Sumaali narrates from Abu Khaled Kaabuli from Imam Ali Ibn Husain (a.s.) from his father Husain Ibn Ali (a.s.), who said, “I went to the Messenger of Allah (s.a.w.a.) while he was in deep thought and sorrowful. I asked, ‘O Messenger of Allah (s.a.w.a.)! What are you thinking so deeply about?’ He replied, ‘Son! Ruh al-Ameen (Jibraeel) came to me and informed, ‘O Messenger of Allah! The High, the Highest (Allah) conveys salutations to you and says, ‘Indeed I am about to bring your Prophethood to an end and your life to an end. Thus, hand over the heritage of knowledge and the effects of the (الاسم الاكبر) the greatest name, knowledge of Prophethood to Ali Ibn Abi Taalib. For certainly, I don’t leave the earth except in it is a learned man through whom My obedience is known and My mastership is recognised. Surely, I did not cut off the knowledge of Prophethood from the Unseen from your progeny just as I did not terminate it from the progenies of the Prophets between you and your father Adam (a.s.).’ I (Husain) asked, ‘O Messenger of Allah (s.a.w.a.)!

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١ - Kefaayah al-Asar, pg. ١٧٧, Chap. ٢٥, Tr. No. ۶; Behaar al-Anwaar, vol. ٣۶, pg. ٣۴۵, Chap. ۴١, Tr. No.٢١٢; Al-Insaaf, pg. ۵٨, Tr. No. ۴٨

Who will rule over this affair after you?' He (s.a.w.a.) replied, 'Your father Ali Ibn Abi Taalib (a.s.), my brother and my caliph. After Ali, Hasan will rule and you will follow him. Thereafter, there will be nine descendants from your offspring and altogether, twelve Imams will rule this affair. Finally, our Qaem will rise and fill the earth with justice and equality, as it would be fraught with injustice and oppression. He (the Qaem) will cure the hearts of the believers from his followers."

۱۸۲. KEFAAYAH AL-ASAR (۱): Umm Salmah (r.a.) narrates that the Messenger of Allah (s.a.w.a.) used to say, "The Imams after me are (twelve) equal to the number of the chiefs of Bani Israel. Of these, nine will be from the descendants of Husain. Allah will grant them my knowledge and my understanding. So woe unto those who bear grudge against them!"

۱۸۳. KEFAAYAH AL-ASAR (۲): Umm Salmah (r.a.) recounts that the Messenger of Allah (s.a.w.a.) said to Ali (a.s.), "Surely Allah, Blessed and High be He, has granted you the love of the destitute and the weak. So you are satisfied with them being your brothers and they are satisfied with you as their Imam. Congratulations to you and to the one who loves you and testifies in you and woe unto the one who bears hatred against you and denies you. O Ali! I am the city of knowledge and you are its gate. No city is approached but through its gate. O Ali! Your lovers are those who turn to Allah and protect (their faith). Your followers are those who are unkempt and in rags (implying the very poor). If I ever swear on Allah, I will do so in good faith. O Ali! Your brothers will rejoice in four places:

۱- Kefaayah al-Asar, pg. ۱۸۳, Chap. ۲۶, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۷, Chap. ۴۱, Tr. No.۲۱۵; Al-Seraah al-Mustaqeem, vol. ۲, pg. ۱۲۲, Chap. ۱۰, Section ۴

۲- Kefaayah al-Asar, pg. ۱۸۴, Chap. ۲۶, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۷, Chap. ۴۱, Tr. No.۲۱۶; Al-Insaaf, pg. ۳۰, Tr. No. ۲۶

.When their souls are captured, and you and I will be their witness ·

.During questioning in their graves ·

At the Hauz, and ·

On the Seraat ·

O Ali! War with you is war with me and war with me is war with Allah. Whoever is at peace with you, is at peace with me, and whoever is at peace with me, is at peace with Allah. O Ali! Give tidings to your Shias that certainly Allah is satisfied with them and satisfied with you being their leader and they are satisfied being your follower. O Ali! You are the master of the believers and the leader of the simple, handsome ones. You are the father of my two grandsons and the father of the nine Imams from the offspring of Husain (a.s.). And from us is the Mahdi of this nation. O Ali! Your Shias are the chosen ones. But for you and your Shias, Allah's religion would not have been ".durable

KEFAAYAH AL-ASAR (۱): Abu Zarr (r.a.) states that I heard Hazrat Fatemah (s.a.) .۱۸۴ AND THE وَ عَلَى الاَعْرَافِ رِجَال يَعْرِفُوْنَ كُلًّا بِسِيْمَاهُمْ ,say, 'I asked my father concerning the verse DWELLERS OF THE MOST ELEVATED PLACES SHALL CALL OUT TO MEN WHOM THEY WILL RECOGNIZE BY THEIR MARKS SAYING (۲). He (s.a.w.a.) replied, "They are the Imams after me, Ali, my two grandsons and nine descendants of Husain. They are the None will enter paradise except he who knows them and . (الاعراف) men on the heights they know him. And none will enter the hell except he who denies them and they deny him. Allah is not

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Kefaayah al-Asar, pg. ۱۹۴, Chap. ۲۸, Tr. No. ۲; Manaaqeb of Ibn Shahr Aashob, vol. ۱, -۱ pg. ۲۹۶, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۱, Chap. ۴۱, Tr. No. ۲۲۰

Surah A'raaf (۷): Verse ۴۶ -۲

".recognized but through the path of their recognition

AL-AMAALI(١): Imam Sajjad (a.s.) narrates that somebody asked Ameer al- . ١٨٥ Momineen (a.s.), 'O Abul Hasan! You are addressed as Ameer al-Momineen. Who has enjoined this authority for you upon them?' He (a.s.) replied, "Allah, Majestic is His Majesty, has appointed me over them." Later, the same person went to the Messenger of Allah (s.a.w.a.) and enquired, 'O Messenger of Allah (s.a.w.a.)! Is Ali (a.s.) speaking the truth when he (a.s.) says that Allah has appointed him as Ameer al-Momineen (a.s.) over the people?' On hearing this, the Messenger of Allah (s.a.w.a.) became angry and shot back, "Surely, Ali is Ameer al-Momineen through the mastership granted to him by Allah, Mighty and Majestic be He, a promise made by and His angels have witnessed the same. Surely Ali (a.s.) (عرش) Him beyond His Throne is Allah's caliph and His proof and certainly, he is the Imam of the Muslims. His obedience is joined with the obedience of Allah and his disobedience implies the disobedience of Allah. Whoever is ignorant about him is indeed ignorant about me and whoever recognises him has indeed recognised me. Whoever denies his Imamat has in fact refuted my Prophethood and whoever rejects him as Ameer al-Momineen has in reality repudiated my Messengership. Whoever refutes his superiority has indeed reduced my position, whoever fights against him, fights against me and whoever abuses him has indeed abused me. For, surely, he is from me, created from my soil He is the husband of my daughter Fatemah (a.s.) and the father of my two . (طينت) sons, Hasan and Husain (a.s.)." Then he (s.a.w.a.) delcared, "I, Ali, Fatemah, Hasan, Husain and nine descendants of Husain are the proofs of Allah upon His creatures. Our enemies are the enemies of

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Al-Amaali of Saduq (a.r.), pg. ١١۶, ٢٧th Majlis, Tr. No. ٨; Bashaarah al-Mustafa, pg. ٢۴; -١ Al-Nawaader, pg. ٧٢, Chap. ۴١, Kitaab al-Nabuwwah wa al-Imamah; Behaar al-Anwaar, vol. ٣۶, pg. ٢٢٧, Chap. ۴١, Tr. No. ۵; Mashaareq al-Anwaar al-Yaqeen, pg. ۵۵ ((briefly

".Allah and our friends are the friends of Allah

۱۸۶ . AL-KAAFI(۱): Sulaym Ibn Qais recounts that I heard Abdullah Ibn Ja'far Al-Tayyaar say, 'I, Hasan, Husain, Abdullah Ibn Abbas, Umar Ibn Umm Salmah and Osaamah bin Zayd were with Moawiyah, when there broke an argument between us and Moawiyah. I said to him that I heard the Messenger of Allah (s.a.w.a.) say, "I have more authority on the believers than they have on themselves. After me, my brother Ali Ibn Abi Taalib (a.s.) has more authority on the believers than themselves. When Ali (a.s.) is martyred, Hasan Ibn Ali (a.s.) will have more authority on the believers than themselves, followed by my son Husain (a.s.) who will have more authority on the believers than themselves. When Husain (a.s.) is martyred, his son Ali Ibn Husain (a.s.) will have more authority on the believers than themselves. O Ali! Soon you will meet him. Then his son Muhammad Ibn Ali will have more authority on the believers than themselves and O Husain soon you will meet him. Thereafter, the Messenger of Allah (s.a.w.a.) completed the list of twelve Imams, nine of whom will be from the descendants of Husain (a.s.)." Abdullah Ibn Ja'far continues, 'I sought testimony from Hasan, Husain, Abdullah Ibn Abbas, Umar Ibn Umm Salmah and Osaamah Ibn Zaid and they all verified my statement before Moawiyah.' Sulaym says, 'And indeed I heard the same from

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۱ - Al-Kaafi, vol. ۱; Kitaab al-Hujjah, pg. ۵۲۹, Chap. ۱۸۴, Tr. No. ۴; Oyoon, vol. ۱, pg. ۴۷, Chap. ۶, Tr. No. ۸; Al-Khesaal, vol. ۲, pg. ۴۷۷, Chap. ۱۲, Tr. No. ۴۱; Kamaal al-Deen, vol. ۱, pg. ۲۷۰, Chap. ۲۴, Tr. No. ۱۵; Al-Ghaibah by Shaikh Tusi, pg. ۱۳۷, Tr. No. ۱۰۱; Al-Ghaibah by No'amaani, pg. ۹۵, Chap. ۴, Tr. No. ۲۷; Al-Mo'tabar, pg. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۲۳۱, Chap. ۴۱, Tr. No. ۱۳; Isbaat al-Hudaat, vol. ۱, pg. ۴۵۶, Chap. ۹, Tr. No. ۷۵ and pg. ۶۶۰, Tr. No. ۸۴۸; Al-Waafi, vol. ۲, pg. ۳۰۳, Chap. ۳۱, Tr. No. ۵۷۸; E'laam al-Waraa, pg. ۱۵۴; Al-Insaaf, pg. ۱۶۵, Tr. No. ۱۷۳; Kitaab Sulaym Ibn Qais, pg. ۱۵۵ (۱st edn.) and pg. ۲۳۱ (recent edn.); Hilyah al-Abraar, vol. ۲, pg. ۶۵, Chap. ۱۷, Tr. No. ۲; Kash al-Ghummah, vol. ۲, pg. ۵۰۸; Taqreeb al-Maarif, pg. ۱۷۷; Miraat al-Oqool, vol. ۶, pg. ۲۱۶, Chap. ۱۸۴, Tr. No. ۴.

Salmaan, Abu Zarr and Miqdaad and they in turn had heard it from the Messenger of .(.Allah (s.a.w.a

MANAAQEB AHLEBAIT (A.S.)(۱): Jaaber Ibn Abdullah al-Ansaari narrates from . ۱۸۷ Salmaan al-Faarsi, 'One day we asked, 'O Messenger of Allah (s.a.w.a.)! Who are the Caliphs after you that we may know?' He (s.a.w.a.) replied, "O Salmaan! Call Abu Zarr, Miqdaad and Abu Ayyub Ansaari to me," while Umm Salmah the wife of the Prophet (s.a.w.a.) was standing behind the door. Then he (s.a.w.a.) said, "All of you testify and seek to understand from me: Surely, Ali Ibn Abi Taalib (a.s.) is my successor and my heir. He will repay my debts and fulfil my promises. He is the distinguisher between truth and falsehood. He is the head of the Muslims, the Imam of the pious and the leader of the simple, handsome ones. Tomorrow (on the day of judgement) he will carry the standard of the Lord of the Worlds. He, his two sons and nine Imams from the descendants of Husain are the guides, the guided ones till the day of judgement. I will complain to Allah my nation's denial of my brother and their oppression on him... " .((till the end of the tradition

AL-AMAALI OF SHAIKH MUFEED(۲): The Messenger of Allah (s.a.w.a.) said to Ali . ۱۸۸ Ibn Abi Taalib (a.s.), "O Ali! I, you, your two sons – Hasan and Husain – and nine descendants from Husain (a.s.) are the pillars of religion and supports of Islam. ".Whoever follows us will be saved and whoever turns away from us will go to hell

AL-GHAIBAH BY NO'MAANI(۳): Sulaym Ibn Qais narrates that Ali .۱۸۹

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۱ - Al-Yaqeen, Chap. ۱۹۵, pg. ۴۸۷-۴۸۸; Al-Seraat al-Mustaqeem, Chap. ۱۰; Maraasid al- .Irfaan, vol. ۲, pg. ۱۱۹, Sec. ۳, Chap. ۱۰

۲ - Al-Amaali of Shaikh Mufeed (r.a.), pg. ۲۳۹, ۲۵th Majlis, Tr. No. ۴; Bashaarah al- .Mustafa, pg. ۴۸; Behaar al-Anwaar, vol. ۳۶, pg. ۲۷۱, Chap. ۴۱, Tr. No. ۹۳

۳- Al-Ghaibah by No'maani, pg. ۸۱, Chap. ۴, Tr. No. ۱۱; Kitaab Sulaym (recent edn.), pg. .۱۲۳; Behaar al-Anwaar, vol. ۳۶, pg. ۲۷۷, Chap. ۴۱, Tr. ۹۷; Al-Insaaf, Tr. No. ۱۷۷

a.s.) said to Talha – in a lengthy tradition while mentioning the superiority of the) Muhaajireen and Ansaar with their virtues and merits – 'O Talha! Did you not witness the Messenger of Allah (s.a.w.a.) when he ordered us to bring the skin of an animal that he (s.a.w.a.) may write on it by which the nation would neither deviate nor differ, your companion remarked, 'Surely the Messenger of Allah (s.a.w.a.) is not in his senses,' he (s.a.w.a.) became angry and left it?' He (Talha) replied, 'Yes, I witnessed it.' Ali (a.s.) continued, 'Certainly, when you all left, the Messenger of Allah (s.a.w.a.) informed me what he (s.a.w.a.) had intended to write on it but the Ummah would go against it. Jibraeel (a.s.) had informed him that indeed Allah knew that the nation would differ and dispute about it. Therefore, he (s.a.w.a.) had ordered us to bring a book that he may dictate what he had intended to be recorded on the animal hide. I have three witnesses for this: Salmaan, Abu Zarr and Miqdaad. Thereafter, he (s.a.w.a.) named the Imams of guidance whose obedience has been made obligatory upon the beleivers till the day of judgement. He (s.a.w.a.) named me as the first of them followed by my son Hasan, then by Husain and then the nine descendants of my son Husain. Isn't it so, O Abu Zarr and O Miqdaad?' Both of them said, 'We witness (that we had heard this) from the Messenger of Allah (s.a.w.a.).' Talha remarked, 'By Allah! Indeed I have heard the Messenger of Allah (s.a.w.a.) say to Abu Zarr, 'There is nobody on the face of the earth and in the shades of the trees more truthful and correct in speech than Abu Zarr and I witness that both of them will not testify but the '.truth and you (O Ali) are more truthful and correct near me than both of them

(KITAAB SULAYM IBN QAIS(١): (Extracted from a lenghty tradition .١٩٠

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Kitaab Sulaym Ibn Qais, pg. ١٤٠ (recent edn.); Al-Ghaibah by No'maani, pg. ٨٢, Chap. -١ ٤, Tr. No. ١٢; Behaar al-Anwaar, vol. ٣٦, pg. ٢٨٧, Chap. ٤١, Tr. No. ٩٨; Al-Insaaf, Tr. No. ١٧٨; Mashaareq Anwaar al-Yaqeen, pg. ١٩١; Isbaat al-Hudaat, vol. ١, pg. ٦٥٧, Chap. ٩, Sec. ٧١, Tr. No. ٨٤٠

The Messenger of Allah (s.a.w.a.) said, "…O people! Surely Allah looked for the third time and selected from them after me twelve successors from my Ahle Bait (a.s.). They are the chosen ones of my nation. From them are the eleven Imams who will succeed my brother (Ali a.s.) one after the other. Whenever one passes away, the other will replace him. Their likeness is that of the stars in the sky, just as one star disappears, another appears because they are Imams, guides and guided (by Allah). Whoever conspires against them or forsakes them will not harm them. Nay, Allah will impair the one who conspires against them and forsakes them. They are the proofs of Allah in His earth and His witnesses upon His creation. Whoever obeys them has obeyed Allah and whoever disobeys them has defied Allah. They are with the Quran and the Quran is with them, they will not separate from it nor will it split from them till they meet me at the hauz. The first of the Imams is Ali (a.s.), (who is also) the best of them. Then my son, Hasan (a.s.), followed by my son, Husain (a.s.) and then the nine descendants of Husain (a.s.). Their mother is my daughter."

191. KEFAAYAH AL-ASAR(1): Zohri says that I asked Imam Ali Ibn Husain (a.s.), 'O son of Allah's Messenger! Then as per the promise of your Prophet to you, how many successors will follow him?' He (a.s.) replied, "We found in the Sahifah and the Tablet (لوح) twelve names written with their Imamat and the names of their fathers and mothers." Then he (a.s.) informed, "From the offspring of my son Muhammad, there will be seven successors and amongst them is the Mahdi (a.t.f.s.)."

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1- Kefaayah al-Asar, pg. 241, Chap. 32, Tr. No. 7; Al-Insaaf, pg. 147, Tr. No. 142; Behaar al-Anwaar, vol. 46, pg. 232, Chap. 4, Tr. No. 9.

۱۹۲. AL-KAAFI(۱): Zuraarah narrates that he heard Imam Muhammad al-Baaqer (a.s.) say, “We are twelve Imams. From them are Hasan and Husain, followed by the Imams from the descendants of Husain (a.s.).”

۱۹۳. KEFAAYAH AL-ASAR(۲): Asbagh Ibn Nabaatah narrates that he heard Hasan Ibn Ali (a.s.) say, “The Imams (a.s.) after the Messenger of Allah (s.a.w.a.) are twelve, of which, nine are from the offspring of my brother Husain and from them is the Mahdi of this nation.”

۱۹۴. KITAAB SULAYM IBN QAIS(۳): Salmaan al-Faarsi (in a lengthy tradition) recounts that the Messenger of Allah (s.a.w.a.) said to (his daughter) Fatemah (s.a.), “Surely Allah, Blessed and High be He, glanced at the earth, chose me from them and appointed me as a Messenger and a Prophet. Then, He glanced at the earth for a second time, chose your husband and ordered me that I should get you married to him only. Also, that I should take him as a brother, minister and successor. And that I should appoint him my caliph in my Ummah. So, your father is the best of Allah’s Prophets and His Messengers (a.s.) and your husband is the best of the successors and viziers. You are the first of my family to join me after my death. Thereafter, Allah glanced for a third time at the earth and chose you and eleven of the offspring from you and my brother, your husband.

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۱- Al-Kaafi, vol. ۱, pg. ۵۳۳, Chap. ۱۸۴, Tr. No. ۱۶; Oyoono Akhbaar al-Reza (a.s.), vol. ۱, pg. ۵۶, Chap. ۶, Tr. No. ۲۲; Al-Khesaal, vol. ۲, p. ۴۷۸, Chap. ۱۲, Tr. No. ۲۵; Al-Irshaad, vol. ۲, pg. ۳۷۵, Chap. ۵۹, Tr. No.۷; Isbaat al-Hudaat, vol. ۲, pg. ۲۹۸, Chap. ۹, Tr. No. ۸۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۲, Chap. ۴۵, Tr. No. ۵; Al-Insaaf, Tr. No. ۱۳۷; Al-Waafi, vol. ۲, pg. ۳۱۱, Chap. ۳۱, Tr. No. ۱۸, Mer’aat al-Oqool, vol. ۶, pg. ۲۳۱, Chap. ۱۶

۲- Kefaayah al-Asar, pg. ۲۳۳, Chap. ۳۰, Tr. No. ۱; Al-Insaaf, Tr. No. ۹۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۸۳, Chap. ۴۳, Tr. No. ۱.

۳- Kitaab Sulaym, pg. ۸ (Old Edn.), pg. ۷۰ (New Edn.); Kamaal al-Deen, vol. ۱, pg. ۲۶۲, Chap. ۲۴, Tr. No. ۱۰; Irshaad al-Quloob, vol. ۲, pg. ۲۷۶; Al-Insaaf, pg. ۱۸۵, Tr. No.۱۷۹.

You are the chief of the women of paradise and your two sons are the chiefs of the youth of paradise. Me, my brother and the eleven Imams and my successors till the Day of Judgment, all of them are the guides and the guided. The first of the successors after my brother, Hasan, then Husain, followed by the nine descendants of Husain, will be in one level in paradise. (The tradition being lengthy continues till)... By Him in whose hands is my life, from us is the Mahdi of this nation, through whom Allah will fill the earth with justice and equity as it would be replete with injustice and ".oppression

۱۹۵. KAMAAL AL-DEEN(۱): Saalem, the slave of Saaburi, informs that I asked Imam Sadeq (a.s.) concerning the verse, أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِىْ السَّمَآءِ ITS ROOT IS FIRM AND ITS BRANCH IS IN THE SKY.(۲)" He (a.s.) elucidated, "Its root is the Messenger of Allah (s.a.w.a.), its branch (in the sky) is Ameerul Momineen (a.s.), Hasan and Husain are its fruits, the nine descendants of Husain (a.s.) are its twigs and the Shias are its leaves. By Allah! Surely when a person from them (Shias) dies, a leaf from this tree falls." I asked regarding the verse تُؤْتِى أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا YIELDING ITS FRUIT IN EVERY SEASON BY THE PERMISSION OF ITS LORD? (۳) He (a.s.) clarified, "Whatever comes ".out from the Imam's knowledge to you every year from the Hajj and the Umrah

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۱- Kamaal al-Deen, vol. ۲, pg.۳۴۵, Chap. ۳۳, Tr. No. ۳۰; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۳۴, Chap. ۱۰, Sec. ۵ narrating from Saaburi, who asked Imam Sadeq (a.s.) concerning the verse, "....its root is firm and its branch is in the sky." (Surah Ibraheem (۱۴): Verse ۲۴), he (a.s.) explained, "The Prophet (s.a.w.a.) is its root, Ali (a.s.) is its branch, Hasan and Husain are its fruits, the nine descendants (Imams) are its twigs .and the Shias are its leaves; Behaar al-Anwaar, vol. ۲۴, pg. ۱۴۱, Chap. ۴۴, Tr. No. ۷

۲- Surah Ibraheem (۱۴): Verse ۲۴

۳- Surah Ibraheem (۱۴): Verse ۲۵

۱۹۶. KAMAAL AL-DEEN(۱): Mufazzal Ibn Umar relates that I asked Imam Ja'far Ibn Muhammad al-Sadeq (a.s.) about the Quranic verse, وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ AND WHEN YOUR LORD EXAMINED IBRAHEEM WITH SOME WORDS, THEN HE COMPLETED THESE(۲) what were these words? He (a.s.) replied, "These were the words that Adam (a.s.) received from his Lord due to which Allah accepted his repentance. These words were as follows, 'I ask You for the sake of Muhammad, Ali, Fatemah, Hasan and Husain that You accept my repentance, so Allah accepted his repentance. Surely He is the Oft-turning, the Merciful." I asked, 'O son of Allah's Messenger! What is the meaning of 'HE COMPLETED THESE'?' He (a.s.) explained, "It implies that he completed the words till the Qaem, twelve Imams, of whom nine are the descendants of Husain (a.s.)." Mufazzal requested, 'O son of Allah's Messenger! Please inform me about the saying of Allah, Mighty and Glorified be He, وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِيْ عَقِبِهٖ AND HE MADE IT AS A LASTING WORD IN HIS POSTERITY.'(۳) He (a.s.) elaborated, "By this, He implies the Imamate. Allah, the High, has made it in the posterity of Husain till the Day of Judgment." Again I inquired, 'O son of Allah's Messenger! How is it that the Imamate continued in the posterity of Husain and not in Hasan's, although both are the sons of Allah's Messenger, his grandsons and the chiefs of the youths of paradise?' He (a.s.) clarified, "Certainly Moosa and Haroon were Prophets, Messengers and brothers but Allah, Mighty and Glorified be He, made Prophethood in the posterity of Haroon

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۱- Kamaal al-Deen, vol. ۲, pg. ۳۵۸, Chap. ۳۳, Tr. No. ۵۷; Ma'ani al-Akhbaar, pg. ۱۲۶; Al-Khesaal, vol. ۱, pg. ۳۰۴, Chap. ۵, Tr. No. ۸۴; Yanaabi al-Mawaddah,; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۸۳; Irshaad al-Quloob, vol. ۲, pg. ۲۸۰; Isbaat al-Hudaat, vol. ۲, pg. ۳۵۸, Tr. No. ۱۷۸, Chap. ۹ and vol. ۳, pg. ۸۴, Sec. ۵۳, Tr. No. ۷۸۳; Majma' al-Bayaan from Kitaab al-Noboovat of Shaikh Sadooq (a.r.), vol. ۱, pg. ۲۰۰; Noor al-Saqalain, vol. ۱, pg. ۵۷, Tr. No. ۱۴۵ and vol. ۴, pg. ۵۹۷, Tr. No. ۲۷; Taveel al-Ayaat al-Zaaherah, pg. ۸۲, Tr. No. ۵۷ and pg. ۵۴۱; Tafseer al-Saafi, vol. ۱, pg. ۱۳۸ and vol. ۲, pg. ۵۲۶.

۲- Surah Baqarah (۲): Verse ۱۲۴

۳- Surah Zukhruf (۴۳): Verse ۲۸

and not in that of Moosa (a.s.) and it does not befit anybody to question Allah's action. Surely Imamate is the Caliphate of Allah in His earth and nobody can dispute His action as to why He has done so. For surely, Allah, Blessed and High be He, is Prudent in His actions. He is not questioned about what He does but the people will be ".questioned

FARAAED AL-SIMTAIN(۱): Sulaym Ibn Qais recounts, 'I saw Ali (a.s.) in the mosque .۱۹۷ of the Messenger of Allah (s.a.w.a.) during Usman's reign while a group of people were talking and discussing about knowledge and jurisprudence. Then, they mentioned about the Quraish, their virtues, their past, their migration, etc. (and the tradition continues till) the people turned to Ali (a.s.) and said, 'O Abul Hasan! What restrains you from speaking?' He (a.s.) retorted, "There is none from the living but that he has mentioned the virtue and spoken the truth. I ask you, O Quraish and Ansaar! Because of whom Allah has granted you superiority? Due to your own selves, or your close relatives, or your family members, or due to somebody other than you?" They responded, 'Nay! Allah has granted us and obliged us due to Muhammad (s.a.w.a.) and his close relatives. All these virtues are not because of us or our relatives or our family members.' He (a.s.) appreciated, "You have spoken the truth, O Quraish and Ansaar! Were you not knowing that the one through whom you reached the good of this world and the hereafter is from us Ahle Bait (a.s.)?" (Thereafter, he (a.s.) commenced listing the virtues and merits of the Messenger of Allah (s.a.w.a.) and his Ahle Bait (a.s.) and the people affirmed each one of these saying, 'Yes, by Allah!' He also proved his point through Quranic verses and the tradition of mastership in Ghadeer-e-Khumm). (In Ghadeer) Salman

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Faraaed al-Simtain, vol. ۱, pg. ۳۱۲, Simt I, Chap. ۵۸, Tr. No. ۲۵۰; Kamaal al-Deen, vol. -۱ ۱, pg. ۲۷۴, Chap. ۲۴, Tr. No. ۲۵; Al-Ghadeer, vol. ۱, pg. ۱۶۳; Al-Ehtejaaj, pg. ۱۴۵; Isbaat al-Hudaat, vol. ۳, pg. ۷, Sec. ۲۸, Tr. No. ۵۹۶.

stood up and asked, 'O Messenger of Allah (s.a.w.a.)! What kind of mastership?' He (s.a.w.a.) responded, "Mastership like my mastership. Whoever considers me to have more authority on him than his own self must also deem Ali (a.s.) to be having more authority on him than his own self. After this, Allah, His remembrance be high, revealed, الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا THIS DAY I HAVE PERFECTED FOR YOU YOUR RELIGION AND COMPLETED MY BOUNTIES UPON YOU AND AM SATISFIED WITH ISLAM AS YOUR RELIGION.(١) " On this, the Messenger of Allah (s.a.w.a.) proclaimed, "Allah is Great (الله اکبر) is the completion of my Prophethood and the mastership of Ali after me is the completion of Allah's religion."

At this juncture, Abu Bakr and Umar stood up and asked, 'O Messenger of Allah (s.a.w.a.)! Are these verses concerning Ali only?' He (s.a.w.a.) replied, "Nay! These are for Ali and for my successors till the Day of Judgment." They two requested, 'O Messenger of Allah (s.a.w.a.)! Elaborate them for us.' He (s.a.w.a.) consented, "Ali, my brother, my minister, my heir, my successor and my caliph in my nation and after me, the master of every believer. His son, Hasan will follow him, then Husain will succeed him and then the nine descendants of Husain shall follow one after the other. The Quran is with them and they are with the Quran. Neither it will separate from them nor shall they separate from it till they meet me at the Hauz."

On hearing this tradition from Ali, they all proclaimed, 'Yes, by Allah!' (The tradition continues till he (s.a.w.a.) said)

"Then Ali (a.s.) said, 'O people! Do you know that Allah has revealed in His Book, إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

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١- Surah Maaedah (٥): Verse ٣

SURELY ALLAH INTENDS TO KEEP ALL THE FILTH AWAY ONLY FROM YOU, O AHL AL-BAIT, AND PURIFY YOU, A PURIFICATION. " (١) On this, the Messenger of Allah (s.a.w.a.) gathered me, (my wife) Fatemah (s.a.) and my two sons Hasan (a.s.) and Husain (a.s.), and put a cloak on us, saying, 'O Allah! These are my Ahle Bait (a.s.) and my flesh. Whatever pains them pains me, whatever hurts them hurts me and whatever distresses them causes anguish to me as well. So, You keep away from them all uncleanness and purify them as they ought to be purified.' Umm Salmah inquired, 'Can I enter, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) retorted, "You are on goodness. (But this verse has only been revealed in particular for me, my daughter (Fatemah), my brother Ali Ibn Abi Taalib (a.s.), my two sons and the nine descendants of my son Husain (a.s.)." (The tradition continues till Ali (a.s.) started talking about the descent of the verse, لِيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا وَ تَكُوْنُوْا شُهَدَاء عَلَى النَّاسِ "THAT THE MESSENGER MAY BE A WITNESS ON YOU AND YOU MAY BE A WITNESS UPON THE PEOPLE."(٢)) (Explaining the above verse), the Messenger of Allah (s.a.w.a.) said, "It implies only thirteen people in particular, other than this Ummah." Salman (r.a.) begged, 'Explain them for us, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) responded, "I, my brother Ali and eleven of my sons."

They all said, 'By Allah! Yes.'

Ali (a.s.) said, "I ask you for the sake of Allah. Did you know that when the Messenger of Allah (s.a.w.a.) stood up for his final sermon, after which he never sermonized again, he (s.a.w.a.) said, 'O people! Surely I leave behind you two weighty things (ثقلين), the Book of Allah and my progeny my Ahle Bait (a.s.). Then fasten unto both of them and you will never deviate. For surely, the Gracious,

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١- Surah Ahzaab (٣٣): Verse ٣٣

٢- Surah Hajj (٢٢): Verse ٧٨

the Knower has informed and promised me that these two shall not separate from each other till they meet me at the Hauz'." Umar Ibn Khattaab stood up and asked angrily(١), 'O Messenger of Allah (s.a.w.a.)! All of your Ahle Bait (a.s.)?' He (s.a.w.a.) replied, "No. Only my successors from amongst them. The first of them is Ali, my brother, my vizier, my heir, my caliph in my Ummah and the master of every believer after me. He is the first of them, followed by my son Hasan, then my son Husain and then the nine descendants of Husain, one after the other till they meet me at the Hauz. They are the witnesses of Allah in His earth, His proofs on His creation and the treasurers of His knowledge and wisdom. Whoever obeys them, has in fact obeyed Allah and whoever disobeys them has defied Allah."

On hearing the testimony of Ali (a.s.)}, they all said, 'We bear witness that the} Messenger of Allah (s.a.w.a.) said so.' Thereafter, they continued asking Ali (a.s.) questions and he did not leave anything but that he kept asking them for the sake of Allah and informed them till he (a.s.) came to the last of his virtues. He (a.s.) said many a thing about what the Messenger of Allah (s.a.w.a.) had said about him and for each testimonial, they verified and bore witness that it is the truth.

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١ – Some ignoramuses don't accept such quotes concerning about Umar thinking that such a behavior is tantamount to the rejection of Allah's and His Messenger's commands and prohibitions. Such defense shows the lack of knowledge concerning Umar's psychology and attitude. It should be borne in mind that such defense holds no water considering Umar's past history of questioning the policies and decisions of the Prophet (s.a.w.a.) on numerous occasions. He was the one who had objected to the Prophet (s.a.w.a.) during the Treaty of Hudaibiyyah, concerning the Mut'ah of Hajj and when he (s.a.w.a.) had asked, 'Bring me a pen and paper that I may write for you by which you will never be led astray.' On this, Umar passed a remark, which I cannot reproduce out of shame in front of Allah, His Messenger and his Ummah. Such rude and undesirable behaviour was not displayed by any of the companions of the Prophet (s.a.w.a.) with the exceptions of people like Haarith Ibn No'man Fehri (may

.(Allah curse him and his ilk

۱۹۸. KITAAB SULAYM IBN QAIS(۱): Ali Ibn Abi Taalib (a.s.) narrates on the authority of the Messenger of Allah (s.a.w.a.) that he (s.a.w.a.) said concerning the virtues and merits of Ali (a.s.) (after mentioning a few virtues and merits of Ali (a.s.)), "Know that he is my friend, my vizier, my chosen one, my caliph after me and the master of every believing man and woman after me. After he dies, my son will succeed him, followed by my son Husain and the nine successors from Husain's posterity. They are the guides and the guided (by Allah). They are with the truth and the truth is with them. They will not part from it and it shall not part from them till the Day of Judgment. They are the buttons of the earth to whom the earth is tied. They are the strong rope of Allah (حبـل الله المـتين) and His powerful cord (عروه الـوثقى), which shall never wither away. They are the proofs of Allah in His earth, His witnesses upon His creation, the treasurers of His knowledge and the mines of His wisdom. They are like the ark of Nooh (a.s.), whoever boards it, will be saved and whoever forsakes it will be drowned. Their likeness is that of the Door of Hittah among the Bani Israel, whoever entered it was a believer and whoever came out of it became an unbeliever. Allah has made their obedience obligatory in the Book (Quran) and ordered for their mastership. Whoever obeys them has obeyed Allah and whoever defies them, disobeys Allah."

۱۹۹. MUQTAZAB AL-ASAR(۲): Abdullah Ibn Khabbaab has narrated a tradition from both Shia as well as Sunni sources concerning the successorship of the Messenger of Allah (s.a.w.a.). Although, there are variations in the terms of the tradition but there is no difference as far as the number twelve is concerned. In this book, he has brought the tradition from the Sunni sources because that was a

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۱- Kitaab-o-Sulaym, pg. ۱۷۱ (recent edn.)

۲- Muqtazab al-Asar, pg. ۱۸, Tr. No. ۱۳; Behaar al-Anwaar, vol. ۲۵, pg. ۱۸۵, Chap. ۵, Tr. No. ۶.

necessary condition to establish the mastership of the twelve Imams from Sunni documents. Here, he has mentioned a lengthy tradition in which he has presented some of the proofs of Imamat and established the Imamat of Imam Ali (a.s.), Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.).

٢٠٠. AL-MASAAEL AL-JAARUDIYAH(١): The Messenger of Allah (s.a.w.a.) has stated, "Surely, Allah chose me as a Prophet, selected Ali (a.s.) as my successor and chose Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.) as successors till the Day of Judgement."

٢٠١. ISBAAT AL-HUDAAT (٢): Ibn Abbas narrates that when the Messenger of Allah (s.a.w.a.) was on his deathbed, he (s.a.w.a.) advised the children of Abd Al-Muttalib as follows, "Certainly, Islam is built on five things: Mastership (الولايه), Prayers (الصلاه), Poor-rate (الزكاه), Fasting of the month of Ramazaan (الصوم) and Pilgrimage (الحجّ). As for the Mastership, it is for Allah, for His Messenger and for the believers..." Salmaan (r.a.) asked, 'O Messenger of Allah (s.a.w.a.)! Is the Mastership for all the believers or some of them in particular?' He (s.a.w.a.) replied, "Nay, it is only and specially for those whom Allah has included alongwith Himself and His Prophet (s.a.w.a.) in a number of Quranic verses." He implored, 'Who are they, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) responded, "The first of them, the most superior of them and the best of them is this brother of mine, Ali Ibn Abi Taalib (a.s.) – and he (s.a.w.a.) placed his hand on the head of Ali (a.s.). Followed by this son of mine after him – and he (s.a.w.a.) put his hand on the head of Hasan (a.s.). This son of mine will succeed

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١- Al-Masaael al-Jaarudiyah, pg. ٧.

٢- Isbaat al-Hudaat, vol. ١, pg. ٦٥٨, Chap. ٩, Sec. ٧١, Tr. No. ٨۴۴; Kitaab Sulaym Ibn Qais (recent edn.), pg. ١٨٦.

Hasan (a.s.) – and he (s.a.w.a.) placed his hand on the head of Husain (a.s.) – and nine descendants from the posterity of Husain (a.s.) will follow him, one after the other. They are the strong rope of Allah and His powerful cord. They are the proofs of Allah upon His creation and His witnesses in His earth. Whoever obeys them, has indeed obeyed Allah and obeyed me, and whoever disobeys them has defied Allah and defied me. They are with the Book and the Book is with them. Neither will it part company with them nor will they part company with it till they meet me at the Hauz. O children of Abd Al-Muttalib! Soon you will face oppression of Quraish from their ignorants and their devils as a revolt, calamity, their rallying against you, intending to degrade you and destroy you due to their jealousy and sedition against you. So, be patient till you meet me. (The tradition continues till he (s.a.w.a.) said) And from my Ahle Bait (a.s.) are twelve guided Imams (a.s.), each one of them calling towards Paradise. (They are) Ali (a.s.), Hasan (a.s.), Husain (a.s.) and nine descendants of Husain (a.s.), one after the other. Their Imam and their father is Ali (a.s.) and I am the Imam of Ali (a.s.) and their Imam."

۲۰۲. KITAAB SULAYM IBN QAIS(۱): Ameer al-Momineen (a.s.) said, "O Sulaym! Certainly my successors are eleven of the descendants, all of them are Imams, the spoken ones (محدّثون)." I asked, 'O Ameer al-Momineen (a.s.)! Who are they?' He (a.s.) replied, "My son Hasan (a.s.), followed by my son Husain (a.s.)." Then, he (a.s.) took the hand of his grandson Ali Ibn Husain (a.s.) who was then a suckling child and said, "He will succeed Husain (a.s.) and eight of his descendants will follow him, one after the other. They are the ones on whom Allah has sworn, ووالد وما ولد Therefore, ' THE FATHER' in this

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۱- Kitaab Sulaym Ibn Qais, (recent edn.), pg. ۲۲۷; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۹, Chap. ۹, Sec. ۷۱, Tr. No. ۸۴۶.

verse implies the Messenger of Allah (s.a.w.a.) and 'WHATEVER HE GIVES BIRTH' refers to me. That is, these are the eleven successors." I inquired, 'O Ameer al-Momineen (a.s.)! Can two Imams exist at one time?' He (a.s.) replied, "Yes but one of them will be silent and will not speak till the first one expires."

۲۰۳. AL-ARBAEEN(۱): The author has narrated a tradition from the book of 'Tanaaqozaat al-Bukhaari' by Emaad al-Deen Ibn Safrawah al-Hanafi which goes as follows, 'Certainly, the Imams are twelve, Ali (a.s.), Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.).

۲۰۴. MANAAQEB AHLE BAIT (A.S.)(۲): The Messenger of Allah (s.a.w.a.) informed, "Surely, Ali Ibn Abi Taalib (a.s.) is my successor. He (a.s.) is the chief of the Muslims, the leader of the pious ones and his children after him. Nine Imams will follow him from the progeny of Husain (a.s.), guides, guided, till the Day of Judgement."

۲۰۵. KAMAAL AL-DEEN(۳): Abdullah Ibn Abbas cites on the authority of the Messenger of Allah (s.a.w.a.) who said, "Surely, Allah, Blessed and High be He, glanced at the earth, chose me from it and appointed me as a Prophet. Then He glanced for the second time, selected Ali (a.s.) and made him an Imam. Thereafter, He ordered me that I take Ali (a.s.) as a brother, friend, successor, caliph and vizier. So, Ali (a.s.) is from me and I am from Ali (a.s.). He is the husband of my daughter and the father of my two grandsons, Hasan

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۱- Isbaat al-Hudaat narrating from Al-Arbaeen by Muhammad Taahir Al-Qummi, vol. ۱, pg. ۷۲۸, Chap. ۹, Sec. ۳۴, Tr. No. ۲۳۴.

۲- Isbaat al-Hudaat, vol. ۱, pg. ۷۳۰, Chap. ۹, Sec. ۳۶, Tr. No. ۲۵۱.

۳- Kamaal al-Deen, vol. ۱, pg. ۲۵۷, Chap. ۲۴, Tr. No. ۲; Kefaayah al-Asar, pg. ۱۱۰, Chap. ۱۰, Tr. No. ۱; Irshaad al-Quloob, vol. ۲, pg. ۲۷۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۲, Chap. ۴۱, Tr. No. ۱۰۵; Al-Insaaf, pg. ۱۵۵, Tr. No. ۱۵۵; Munaar al-Huda, pg. ۳۶۸.

a.s.) and Husain (a.s.). Know that surely Allah, Blessed and High be He, has appointed) me and them as proofs upon His servants. From the offspring of Husain (a.s.), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaem (a.s.) of my Ahle Bait (a.s.). He will be the Mahdi (a.t.f.s.) of this nation and the most similar to me in traits, words and deeds. He will appear after a prolonged occultation and a deviating confusion. After that, he will announce the command of Allah and manifest the religion of Allah, Mighty and Majestic be He. The assistance of Allah and His angels will help him. He will fill the earth with justice and ".equity as it would be replete with injustice and tyranny

KEFAAYAH AL-ASAR (۱): Abdullah Ibn Mas'ood narrates from the Messenger of .۲۰۶ Allah (s.a.w.a.), "The Imams after me are twelve. Nine are from the offspring of Husain ".(.(a.s.) and the ninth of them is their Mahdi (a.t.f.s

KEFAAYAH AL-ASAR (۲): Abu Saeed al-Khudri narrates that he heard the .۲۰۷ Messenger of Allah (s.a.w.a.) say to Husain (a.s.), "You are the Imam, son of Imam and brother of Imam. Nine from your offspring will be Imams, good doers. The ninth of ".them is their Qaem

KEFAAYAH AL-ASAR(۳): Abu Saeed al-Khudri recounts that he .۲۰۸

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Kefaayah al-Asar, pg. ۲۳, Chap. ۲, Tr. No. ۱; Al-Manaaqeb by Ibn Shahr Aashob, vol. -۱ ۱, pg. ۲۹۵, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۲, Chap. ۴۱, Tr. No. ۱۰۴; Al-Insaaf, .pg. ۱۵۳, Tr. No. ۱۵۱

Kefaayah al-Asar, pg. ۲۸, Chap. ۳, Tr. No. ۱; Al-Manaaqeb by Ibn Shahr Aashob, vol. -۲ ۱, pg. ۲۹۵, Tr. No. ۳; Al-Insaaf, pg. ۲۳۱, Tr. No. ۲۲۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۰, .Chap. ۴۱, Tr. No. ۱۱۳

Kefaayah al-Asar, pg. ۳۰, Chap. ۳, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۱, Chap. -۳ .۴۱, Tr. No. ۱۱۵; Al-Insaaf, pg. ۲۳۰, Tr. No. ۲۲۳

heard the Messenger of Allah (s.a.w.a.) say, “The Imams after me are twelve. Nine will be from the descendants of Husain (a.s.) and the ninth of them is their Qaem. Then congratulations to the one who loves them and woe unto him who bears malice against them.”

۲۰۹. KEFAAYAH AL-ASAR(۱): Abu Saeed al-Khudri narrates that I heard the Messenger of Allah (s.a.w.a.) say to Husain (a.s.), “O Husain! You are an Imam, the son of an Imam. Nine from your descendants are Imams and righteous. The ninth of them is their Qaem (a.t.f.s.).” He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams are there after you?’ He (s.a.w.a.) replied, “Twelve, nine of them will be from the offspring of Husain (a.s.).”

۲۱۰. KEFAAYAH AL-ASAR(۲): Abu Saeed al-Khudri recollects that the Messenger of Allah (s.a.w.a.) said, “The Imams after me are twelve. Nine will be from the progeny of Husain (a.s.) and the ninth is their Qaem (a.t.f.s.).” Then he (s.a.w.a.) said, “None will bear malice against us but a hypocrite.”

۲۱۱. KEFAAYAH AL-ASAR(۳): Abu Saeed al-Khudri narrates that he heard the Messenger of Allah (s.a.w.a.) say, “The Imams after me are twelve. Nine of them are from the posterity of Husain (a.s.) and the ninth of them is their Qaem.”

۲۱۲. KEFAAYAH AL-ASAR(۴): Abu Saeed al-Khudri recounts that he heard the Messenger of Allah (s.a.w.a.) say, “The Caliphs after me

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۱- Kefaayah al-Asar, pg. ۳۰, Chap. ۳, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۱, Chap. ۴۱, Tr. No. ۱۱۶; Al-Insaaf, pg. ۲۳۰, Tr. No. ۲۲۴.

۲- Kefaayah al-Asar, pg. ۳۱, Chap. ۳, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۲, Chap. ۴۱, Tr. No. ۱۱۷; Al-Insaaf, pg. ۱۵۸, Tr. No. ۱۶۱.

۳- Kefaayah al-Asar, pg. ۳۱, Chap. ۳, Tr. No. ۶; Al-Insaaf, pg. ۲۳۱, Tr. No. ۲۲۵; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۲, Chap. ۴۱, Tr. No. ۱۱۸.

۴- Kefaayah al-Asar, pg. ۳۲, Chap. ۳, Tr. No. ۸; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۲, Chap. ۴۱, Tr. No. ۱۱۹.

are twelve, nine of them are from the progeny of Husain (a.s.). The ninth of them is their Qaem and their Mahdi. Congratulations to their lovers and woe unto those who ”.bear malice against them

KEFAAYAH AL-ASAR(۱): Abu Zarr al-Ghaffaari narrates that the Messenger of . ۲۱۳ Allah (s.a.w.a.) informed, “The Imams after me are twelve, nine will be from the progeny of Husain (a.s.) and the ninth will be their Qaem. Know that their example is that of the ark of Nooh (a.s.), whoever boards it, will be saved and whoever turns away from it will be drowned. Their likeness is also like that of the Door of Hittah of ”.the Bani Israel

KEFAAYAH AL-ASAR(۲): Salmaan al-Farsi (a.r.) narrates that I went to the . ۲۱۴ Messenger of Allah (s.a.w.a.) while Hasan (a.s.) and Husain (a.s.) were with him and were dining. The Prophet (s.a.w.a.) was putting one morsel in the mouth of Hasan (a.s.) and the next one in the mouth of Husain (a.s.). When they finished eating, the Messenger of Allah (s.a.w.a.) put Hasan (a.s.) on his shoulder and Husain (a.s.) on his lap and asked, “O Salmaan! Do you love them?” I replied, ‘O Messenger of Allah (s.a.w.a.)! How can I not love them while their status is like your status?’ He (s.a.w.a.) informed me, “O Salmaan! Whoever loves them has indeed loved me and whoever loves me has loved Allah.” Then he (s.a.w.a.) put his hand on the shoulder of Husain (a.s.) and said, “He is an Imam, the son of an Imam. Nine of his descendants are ”.Imams, righteous, trustworthy, infallible and the ninth of them is their Qaem

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Kefaayah al-Asar, pg. ۳۸, Chap. ۴, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۳, Chap. -۱ ۴۱, Tr. No. ۱۲۳

Kefaayah al-Asar, pg. ۴۴, Chap. ۵, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۴, Chap. -۲ ۴۱, Tr. No. ۱۴۳

۲۱۵. MAQTAL AL-HUSAIN BY KHWAARAZMI (۱): Salmaan al-Muhammadi (r.a.) narrates that he went to the Prophet (s.a.w.a.), while Husain (a.s.) was sitting on his thigh and he (s.a.w.a.) was kissing his eyes and lips, saying, "Certainly, you are a Chief (sayyad), the son of a chief and the father of chiefs. Surely, you are an Imam, the son of an Imam and the father of Imams. Indeed, you are a proof, the son of a proof and the father of nine proofs from your posterity, the ninth of them is their Qaem."

۲۱۶. KEFAAYAH AL-ASAR (۲): Salmaan al-Faarsi narrates that the Messenger of Allah (s.a.w.a.) stated, "The Imams after me are equal to the number of the chiefs of Bani Israel and they were twelve." Then he (s.a.w.a.) put his hand on the back of Husain (a.s.) and said, "Nine will be from his posterity. The ninth of them will be their Mahdi, who will fill the earth with justice and equity as it would be filled with injustice and oppression. Then woe unto those who bear malice against them!"

۲۱۷. KEFAAYAH AL-ASAR (۳): Jaaber Ibn Abdullah al-Ansaari (r.a.) recounts, 'I was with the Prophet (s.a.w.a.) in the house of Umm Salmah (r.a.) when the verse descended, 'SURELY ALLAH HAS KEPT AWAY FROM YOU ALL UNCLEANNESS, O PEOPLE OF THE HOUSE, AND

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۱- Maqtal al-Husain by Khwaarazmi, vol. ۱, pg. ۱۴۶, Sec. ۷; Meah Manqebah, pg. ۱۲۴, the ۵۸th Manqebah; Kefaayah al-Asar, pg. ۴۵, Chap. ۵, Tr. No. ۵; Kamaal al-Deen, vol.۱, pg.۲۶۲, Chap. ۲۴, Tr. No. ۹; Al-Khesaal, vol. ۲, pg. ۴۷۵, Chap. ۱۲, Tr. No. ۳۸; Al-Oyoon, vol. ۱, pg. ۵۲, Chap. ۶, Tr. No. ۱۷; Behaar al-Anwaar, vol. ۴۳, pg. ۲۹۵, Chap. ۱۲, Tr. No. ۵۶; Al-Awaalem, vol. ۱۷, pg. ۷۳, Chap. ۷, Tr. No. ۱; Hilyah al-Abraar, vol. ۲, pg. ۷۲۰, Tr. No. ۱۲۸; Al-Insaaf, pg. ۱۶۴, Tr. No. ۱۷۲; Munaar al-Huda, pg. ۳۷۰.

۲- Kefaayah al-Asar, pg. ۴۷, Chap. ۵, Tr. No. ۶; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۹۵, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۰, Chap. ۴۱, Tr. No. ۱۱۲; Al-Insaaf, pg. ۳۶, Tr. No. ۳۸

۳- Kefaayah al-Asar, pg. ۶۵, Chap. ۷, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۸, Chap. ۴۱, Tr. No. ۱۴۷; Al-Insaaf, pg. ۱۴۹, Tr. No. ۱۴۴

PURIFIED YOU, A THOROUGH PURIFICATION.’(١) The Prophet (s.a.w.a.) called out to Hasan (a.s.), Husain (a.s.) and Fatemah (s.a.) and made them sit before him. Thereafter, he called out to Ali (a.s.) and making him sit behind him (s.a.w.a.), he (s.a.w.a.) prayed, “O Allah! These are my Ahle Bait (a.s.). So, dispel all uncleanness from them and purify them, a thorough purification.” Umm Salmah inquired, ‘Am I with them, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) retorted, “You are on goodness.” I (Jaaber) said, ‘O Messenger of Allah (s.a.w.a.)! Indeed Allah has honored this pure progeny and blessed offspring by dispelling uncleanness from them.’ He (s.a.w.a.) replied, “O Jaaber! They are my progeny, from my flesh and my blood. My brother is the chief of the successors, my two sons are the best of grandsons, my daughter is the leader of all women and from us is the Mahdi.” I asked, ‘O Messenger of Allah (s.a.w.a.)! And who is the Mahdi?’ He (s.a.w.a.) clarified, “Nine of the Husain’s (a.s.) descendants are righteous Imams. The ninth of them is their Qaem, who will fill the earth with justice and equity, as it would be replete with tyranny and injustice. He will fight for the exegesis (of the Holy Quran) as I had struggled for its descent.”

٢١٨. KEFAAYAH AL-ASAR(٢): Zaid Ibn Saabit chronicles that Hasan (a.s.) and Husain (a.s.) became ill. The Messenger of Allah (s.a.w.a.) paid a visit to them. He took them, kissed them, raised his hands towards the sky and prayed, “O Allah! Lord of the seven heavens and whatever they shadow! Lord of the winds and whatever they pollinate! O Allah! Lord of everything! You are the First, so there is nothing prior to You. You are the Hidden, so there is nothing hidden from You. Lord of Jibraeel (a.s.), Mikaaeel (a.s.) and Israafeel (a.s.)! God of Ibraheem (a.s.), Ishaaq (a.s.) and Yaqoob (a.s.)! I ask

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١- Surah Ahzaab (٣٣): Verse ٣٣

٢- Kefaayah al-Asar, pg. ٩۵, Chap. ١٢, Tr. No. ١; Behaar al-Anwaar, vol. ٣۶, pg. ٣١٧, Chap. ۴١, Tr. No. ١۶٧; Al-Insaaf, pg. ٢۶۴, Tr. No. ٢۴٨

You that you oblige both of them through Your relief. Place them beneath Your shelter and Your protection. For the sake of Your mercy, do away all kinds of evils and harms from them." Then he (s.a.w.a.) placed his hand on the shoulder of Hasan (a.s.) and said, "You are Imam, the son of Allah's friend." Then, he (s.a.w.a.) put his hand on the back of Husain (a.s.) and remarked, "You are Imam, the father of nine Imams. From your offspring are nine righteous Imams. The ninth of them is their Qaem. Whoever fastens unto them and the Imams from your progeny will be with us on the Day of Judgment. He will be with us in paradise at our levels." Jaaber (a.r.) narrates that due to the supplications of the Messenger of Allah (s.a.w.a.), both of them were cured of .their illnesses

۲۱۹. KEFAAYAH AL-ASAR(۱): Zaid Ibn Saabit recounts that the Messenger of Allah (s.a.w.a.) sermonized, "O people! Shall I guide you to the grandfather and the grandmother of the best of people?" We replied, 'Yes, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) commenced, "Hasan (a.s.) and Husain (a.s.), I am their grandfather, while their grandmother is Khadijah, the lady of the women of paradise. Shall I guide you the mother and father of the best of people?" We replied, 'Yes, O Messenger of Allah (s.a.w.a.).' He (s.a.w.a.) informed, "Hasan (a.s.) and Husain (a.s.), their father is Ali Ibn Abi Taalib (a.s.) and their mother Fatemah, the chief of the women of the universe. Shall I guide you the paternal uncle and paternal aunt of the best of people?" We exclaimed, 'Yes, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) replied, "Hasan (a.s.) and Husain (a.s.), their uncle is Ja'far al-Tayyaar (the son of Abu Taalib) and their aunt is Umm Haani, the sister of Ali Ibn Abi Taalib (and the daughter of Abu Taalib). O people! Shall I guide

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۱- Kefaayah al-Asar, pg. ۹۸, Chap. ۱۲, Tr. No. ۵; Al-Insaaf, pg. ۲۶۵, Tr. No. ۲۴۹; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۹, Chap. ۴۱, Tr. No. ۱۷۰; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۱۶, .Chap. ۱۰, Sec. ۴

you the maternal uncle and maternal aunt of the best of the people?" We said, 'Yes, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) informed, "Their maternal uncle is Qasem, the son of Allah's Messenger, and their maternal aunt is Zainab, his daughter." At this juncture, the Messenger of Allah (s.a.w.a.) started crying and invoked, "The curse of Allah, His angels and all the people be on the killers of these two (Hasan and Husain-a.s.). Surely, from the offspring of Husain (a.s.) shall emerge Imams, righteous, trustworthy, infallible and just. And from us is the Mahdi of this Ummah, behind whom Eesa (a.s.), the son of Maryam, will pray." We asked, 'Who is he, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) informed, "He is the ninth from the offspring of Husain (a.s.). There will be nine righteous Imams from the offspring of Husain (a.s.) and the ninth of them will be their Mahdi. He will fill the earth with justice and equity, as it would be replete with injustice and tyranny."

۲۲۰. KEFAAYAH AL-ASAR(۱): Husain Ibn Ali (a.s.) informs that an Arab (Bedouin) came to the Messenger of Allah (s.a.w.a.) with the intention of accepting Islam. He had a lizard with him in his bag, which he had captured in the desert. The Prophet (s.a.w.a.) began presenting Islam to him.

He argued, 'I will not believe in you, O Muhammad, till this lizard believes in you' and taking the lizard out of his bag, he flung it on the ground. It started running out of the mosque.

The Messenger of Allah (s.a.w.a.) demanded, "O lizard! Who am I?"

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۱- Kefaayah al-Asar, pg. ۱۷۲, Chap. ۲۵, Tr. No. ۳; Al-Insaaf, pg. ۳۲۸, Tr. No. ۳۰۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۲, Chap. ۴۱, Tr. No. ۲۰۸; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۹, Chap. ۱۰, Sec. ۴

It answered, ‘You are Muhammad Ibn Abdullah Ibn Abd al-Muttalib Ibn Haashim Ibn Abd Munaaf.’

He (s.a.w.a.) asked, “O lizard! Whom do you worship?”

It rejoined, ‘I worship the Allah, Who split the grain, created the breeze, took Ibraheem (a.s.) as a friend, conversed with Moosa (a.s.) during (his) supplications and chose you, O Muhammad.’

The Bedouin declared, ‘I witness that there is no god but Allah and surely you are the Messenger of Allah (s.a.w.a.) with truth. So, inform me, will there be a Prophet after you?’

He (s.a.w.a.) clarified, “No. I am the seal of the Prophets but after me, there will be just Imams from my progeny equal to the number of the chiefs of Bani Israel. The first of them is Ali Ibn Abi Taalib (a.s.) and he is the Imam and the Caliph after me. Nine Imams will be from his offspring” placing his hand on my (Husain) chest. “The Qaem is their ninth. He will stand with religion in the last era just as I stood with it in the first.”

Instantly, the Bedouin recited a few verses glorifying the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) inquired, “O Brother of Bani Sulaym! Do you have any money with you?” He answered, ‘ I swear by the One Who honored you with Prophethood and revered you with Messengership! There are four thousand houses in Bani Sulaym and there is none poorer than me.’

On hearing this, the Messenger of Allah (s.a.w.a.) gave him his own camel. When the Bedouin returned to his people, he informed them about the entire event. They said, ‘The Bedouin accepted Islam in the greed of the camel!’ Aggrieved by what they said, he spent the remaining part of the day in a hill and did not eat anything. On the

morrow, he came to the Messenger of Allah (s.a.w.a.) and recited another poem glorifying the Prophet (s.a.w.a.) and expressing his state (of hunger and want). When the Messenger of Allah (s.a.w.a.) heard his verses, he (s.a.w.a.) requested Ali (a.s.), "O Ali! Give the Bedouin what he needs." Ali (a.s.) took him to the house of Fatemah (s.a.), satiated his hunger, and gave him a camel and a few dates.

۲۲۱. KEFAAYAH AL-ASAR(۱): Husain Ibn Ali (a.s.) narrates, "The Messenger of Allah (s.a.w.a.) used to say to me while giving me glad-tidings, 'O Husain! You are the leader, the son of a leader, the father of leaders, nine of your descendants will be the righteous Imams. The ninth of them will be their Mahdi. You are an Imam, the son of an Imam and the father of nine Imams from your offspring. The ninth of them will be their Mahdi, who will fill the earth with justice and equity. He will rise in the last era as I stood in the first.'"

۲۲۲. KEFAAYAH AL-ASAR(۲): Fatemah (s.a.) recounts, "The Messenger of Allah (s.a.w.a.) visited me when my son Husain (a.s.) was born. I handed him over to the Messenger of Allah (s.a.w.a.) while he was wrapped in yellow diapers. He (s.a.w.a.) replaced them with white diapers and told me, 'O Fatemah! Take him. Surely, he is the Imam, son of an Imam and the father of nine Imams from his posterity. They will be righteous Imams and the ninth is their Qaem.'"

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۱- Kefaayah al-Asar, pg. ۱۷۶, Chap. ۲۵, Tr. No. ۵; Al-Insaaf, pg. ۲۲۱, Tr. No. ۲۱۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۴, Chap. ۴۱, Tr. No. ۲۱۰; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۳۰, Chap. ۱۰, Sec. ۴.

۲- Kefaayah al-Asar, pg. ۱۹۳, Chap. ۲۸, Tr. No. ۱; Al-Insaaf, pg. ۱۵۲, Tr. No. ۱۵۰; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۰, Chap. ۴۱, Tr. No. ۲۱۹; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۳, Chap. ۱۰, Sec. ۳.

KEFAAYAH AL-ASAR(۱): Imam Husain (a.s.) chronicles that my mother Fatemah .۲۲۳ (s.a.) told me, "When you were born, the Messenger of Allah (s.a.w.a.) visited me. I handed you to him (s.a.w.a.) in yellow diapers. He (s.a.w.a.) replaced them with white diapers, recited the Azaan in your right ear and the Eqaamah in your left ear. Then he (s.a.w.a.) told me, 'O Fatemah! Take him. Indeed he is the father of Imams, nine of his descendants will be righteous Imams and the ninth of them will be their Mahdi ".'(.(a.t.f.s

KEFAAYAH AL-ASAR(۲): Mahmood Ibn Lubaid narrates, "When the Messenger of .۲۲۴ Allah (s.a.w.a.) expired, Fatemah (s.a.) used to visit the graves of the martyrs, the grave of Hamzah (a.s.) in particular, and cry. After a few days, I went to the grave of Hamzah (a.s.) and saw her (s.a.) crying there. I waited for a while, until she stopped crying. Thereafter, I approached her, did salaam to her and beseeched, 'O chief of the woman-folk! By Allah, your crying has ripped my heart apart.' She (s.a.) retorted, "O Aba Amr! I have the right to cry because I have lost the best of fathers, the Messenger of Allah (s.a.w.a.). How eager I am to join the Messenger of Allah (s.a.w.a.)!' ."Then she recited an elegy in memory of her father

I said, 'My lady! I want to ask you a question that has been troubling me for quite some time.' She (s.a.) said, "Ask." I inquired, 'Did the Messenger of Allah (s.a.w.a.) appoint Ali (a.s.) for Imamat before his demise?' She (s.a.) exclaimed, "Amazing! Have you all forgotten the day of Ghadeer-e-Khumm?" I answered, 'Certainly that was

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۱ - Kefaayah al-Asar, pg. ۱۹۶, Chap. ۲۸, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۲, Chap. ۴۱, Tr. No. ۲۲۲; Al-Insaaf, pg. ۳۳۰, Tr. No. ۳۰۴.

۲ - Kefaayah al-Asar, pg. ۱۹۷,Chap. ۲۸, Tr. No. ۷; Al-Insaaf, pg. ۲۹۰, Tr. No. ۲۶۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۲, Chap. ۴۱, Tr. No. ۲۲۴; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۳, Chap. ۱۰, Sec. ۳.

there but you inform me of that in which he (s.a.w.a.) had made you a confidante.' She (s.a.) elaborated, "I hold Allah the High as Witness that I have heard him say, 'Ali is the best that I am appointing amongst you. He is the Imam and the caliph after me. My two grandsons and nine from the progeny of Husain (a.s.) are righteous Imams. If you follow them, you will find them guides and guided (by Allah). But if you oppose them, differences will plague you till the Day of Judgement'." I asked, 'My lady! Then why did he (a.s.) sit upon his right?' She (s.a.) shot back, "O Aba Amr! Indeed the Messenger of Allah (s.a.w.a.) declared, 'The example of an Imam is like that of Ka'bah, people go to it but it does not go to the people'." Then she (s.a.) said, "By Allah! Had they left the truth to whom it belonged and followed the progeny of their Prophet (s.a.w.a.), no two individuals would have disputed about Allah, the High. Generations would follow in the same manner until our Qaem (a.t.f.s.), the ninth from the descendants of Husain (a.s.), reappeared. But they brought ahead whom Allah had kept behind and they kept back whom Allah had advanced. When the Prophet (s.a.w.a.) expired and they laid him in his grave, they chose with their desire and acted whimsically. Woe unto them! Did they not hear the sayings of Allah, وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَار مَا كَانَ لَهُمُ الْخِيَرَه(۱) 'AND YOUR LORD CREATES WHAT HE PLEASES AND CHOOSES. THERE IS NO CHOICE FOR THEM.' Nay! They heard but they were as Allah, Glorified be He, has described, فَتَعسًا لَهُمْ وَ اَضَلّ اَعْمَالَهُمْ(۲) 'FOR SURELY THEIR EYES WERE NOT BLIND BUT IT WAS THEIR HEARTS IN THEIR CHESTS THAT HAD BECOME BLIND.' How wrong were they! They unfolded their hopes in this world and they forgot their deaths. فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ AND (AS FOR) THOSE WHO DISBELIEVE, FOR

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۱- Surah Qasas (۲۸): Verse ۶۸

۲- Surah Hajj (۲۲): Verse ۴۶

اعُوْذُ بِکَ یَا (THEM IS DESTRUCTION AND HE HAS MADE THEIR DEEDS INEFFECTIVE.(١)
.O Lord! I seek refuge in You from loss after profit رَبِّ من الحور بعد الکور

KAMAAL AL-DEEN(٢): Abd al-Rahmaan Ibn Samarah narrates that the Messenger .٢٢٥ of Allah (s.a.w.a.) said, "The disputers in the religion of Allah have been cursed on the tongues of seventy prophets (a.s.). Whoever disputes concerning the signs of Allah, has indeed disbelieved. Allah, Mighty and Glorified be He, says مَا یُجَادِلُ فِی آیَاتِ اللهِ اِلَّا الَّذِیْنَ كَفَرُوْا فَلاَ يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلاَدِ NONE DISPUTE CONCERNING THE COMMUNICATIONS OF ALLAH BUT THOSE WHO DISBELIEVE, THEREFORE LET NOT THEIR GOING TO AND FRO IN THE CITIES DECEIVE YOU.(٣) Whoever explains the Quran whimsically, he has forged a lie against Allah and whoever passes a judgment amongst the people without knowledge, upon him is the curse of the sky and the earth." I requested, 'O Messenger of Allah (s.a.w.a.)! Guide me to salvation.' He (s.a.w.a.) advised, "O son of Samarah! When desires differ and opinions vary, then fasten unto Ali Ibn Abi Taalib (a.s.). For surely, he (a.s.) is the Imam of my Ummah and my caliph upon them after me. He (a.s.) is the distinguisher, who will differentiate between truth and falsehood. Whoever asks him (a.s.), he will answer him and whoever seeks guidance from him (a.s.), he will guide him. Whoever searches for truth in him shall find it. Whoever requests guidance from him, will find it. Whoever seeks refuge in him, will be secure. Whoever fastens unto him, will be saved. Whoever follows

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Surah Muhammad (٤٧): Verse ٨ -١

Kamaal al-Deen, vol. ١, pg. ٢٥۶, Chap. ٢۴, Tr. No. ١; Al-Amaali, ٧th Majlis, Tr. No. ٣; -٢ Behaar al-Anwaar, vol. ٣۶, pg. ٢٢۶, Chap. ۴١, Tr. Nos. ٢ Al-Insaaf, pg. ٢١٣, Tr. No. ٢١٠; Rauzah al-Waaezeen, vol. ١, pg. ١٠٠, Al-Seraat al-Mustaqeem, vol. ٢, pg. ١١٥, Chap. ١٠, Sec. ٣; Isbaat al-Hudaat, vol. ٣, pg. ٢٥, Sec. ٣٥, Tr. No. ٨۶۴٥; Mashaareqo Anwaar al-Yaqeen, pg. ٥۶; Munaar al-Huda, pg. ٣۶٧.

.Surah Gaafir (۴٠): Verse ۴ -٣

him, he (a.s.) will guide him. O son of Samarah! Whoever amongst you is at peace with him and takes him as a master will be safe. However, whoever rejects him and bears enmity against him, will be destroyed. O son of Samarah! Surely Ali (a.s.) is from me. His soul is from my soul and his soil (teenat) is from my soil. He is my brother and I am his brother. He is the husband of my daughter Fatemah (s.a.), the chief of the women of the Universe, from the beginning to the end. From him are the two Imams of my Ummah and the two chiefs of the youth of Paradise, Hasan and Husain (a.s.), and the nine descendants of Husain (a.s.). The ninth of them is the Qaem of my Ummah, who will fill the earth with justice and equity as it would be filled with injustice and oppression."

۲۲۶. KAMAAL AL-DEEN(۱): Imam Hasan al-Askari (a.s.) narrates from his forefathers that the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), "O Ali! None will love you but the one whose birth is pure and none will hate you but the one of impure birth. None will befriend you but a believer and none will bear enmity against you but a disbeliever." Abdullah Ibn Masood stood up and asked, 'O Messenger of Allah (s.a.w.a.)! We came to know the sign of impure birth and a disbeliever in your life by malice and enmity against Ali (a.s.). But what is the sign of impure birth and disbelief after you, when Islam will appear only on the tongues while its essence shall remain concealed?' He (s.a.w.a.) answered, "O son of Masood! Surely, Ali Ibn Abi Taalib (a.s.) is your Imam after me and my caliph upon you. After he expires, my son Hasan (a.s.) is your Imam after him and my caliph upon you. When he dies, my son Husain (a.s.) is your Imam after him and my caliph upon you. Thereafter nine descendants of Husain (a.s.), one after the other are your

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۶۱, Chap. ۲۴, Tr. No. ۸; Al-Ehtejaaj, pg. ۶۹; Al-Insaaf, pg. ۲۴۱, Tr. No. ۲۳۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۴۶, Chap. ۴۱, Tr. No. ۵۹.

Imams and my caliphs upon you. The ninth of them is the Qaem of my nation, who will fill the earth with justice and equity, as it would be fraught with injustice and oppression. None shall love them save the one whose birth is pure and none shall hate them but the one with impure birth. None will befriend them but a believer and none will bear enmity against them but a disbeliever. Whoever denies any one amongst them has indeed denied me and whoever denies me has indeed denied Allah, Mighty and Glorified be He. Whoever rejects even one from them, then indeed he has rejected me and whoever rejects me has rejected Allah, Mighty and Glorified be He. For certainly, their obedience is my obedience and my obedience is the obedience of Allah. (Similarly), their disobedience is my disobedience and my disobedience is the disobedience of Allah, Mighty and Glorified be He. O son of Masood! Keep away from any skepticism in your heart concerning their judgments, lest you become a disbeliever. By the Might of my Lord, I am not indulging in pretense nor am I speaking from my desire concerning Ali and the Imams from his descendants." Then he (s.a.w.a.) raised his hands towards the sky and prayed, "O Allah! You take him as Your slave whoever takes my caliphs and the Imams of my Ummah after me as their masters, and You take as enemy whoever takes them as enemy. You help him who helps them and You forsake him who forsakes them. Do not leave the earth without a proof from them, either he is apparent, or occult and fearful that Your religion, Your proof and Your arguments may not be nullified." Then he (s.a.w.a.) said, "O son of Masood! I have told you now, all those things which if you leave them, you will be destroyed but if you fasten unto them, you will be saved. And safe is the one who follows the guidance."

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۲۲۷. KAMAAL AL-DEEN(۱): Asbagh Ibn Nubaatah chronicles that one day Ameerul Momineen Ali Ibn Abi Taalib (a.s.) came out, holding the hand of his son Hasan, while he (a.s.) was saying, "The Messenger of Allah (s.a.w.a.) met us in a similar fashion one day. That is, my hand was in his hand and he (s.a.w.a.) was saying, 'The best of creatures after me, and their chief is this brother of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! And certainly I declare, 'The best of creatures after me, and their chief is this son of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! He will be oppressed after me just as I was oppressed after the Messenger of Allah (s.a.w.a.). The best of creatures and their chief after Hasan is my son and his brother Husain (a.s.), the oppressed after his brother and the martyr at Karbala. Know that he and his companions are the chiefs of the martyrs on the Day of Judgment. After Husain (a.s.), nine of his descendants are Allah's Caliphs in His earth, His proofs upon His servants, His trustees upon His revelation, the Imams of the Muslims, the leaders of the believers and the pilots of the pious. The ninth (of the Imams) is the Qaem through whom Allah will fill the earth with light after its darkness, justice after its oppression and knowledge after its ignorance. By the One Who sent my brother Muhammad with Prophethood and chose me for Imamat, revelation has descended from the sky in this regard on the tongue of the Trustworthy Spirit Jibraeel (a.s.). Indeed, the Messenger of Allah (s.a.w.a.) was asked while I was with him (s.a.w.a.), concerning the Imams after him. He (s.a.w.a.) replied to the questioner, وَالسَّمَاءِ ذَاتِ

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۵۹, Chap. ۲۴, Tr. No. ۵; Al-Insaaf, pg. ۲۸۰, Tr. No. ۲۵۷; Isbaat al-Hudaat, vol. ۲, pg. ۳۷۹, Chap. ۹, Tr. No. ۲۱۶; Qasas al-Anbiyaa, pg. ۲۶۶, Sec. ۱۶, Tr. No. ۴۳۹; Munaar al-Huda, pg. ۳۶۹

BY THE SKY, THE POSSESSOR OF CONSTELLATIONS!(١) Certainly, their number الْبُرُوْجِ is equal to the number of the constellations, by the Lord of the nights, days and months and their number is equal to the number of the months!" The questioner asked, 'Who are they, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) placed his hand on my head and said, "He is the first of them and the last of them is Mahdi. Whoever befriends them has befriended me and whoever bears enmity against them bears enmity against me. Whoever loves them loves me and whoever bears malice against them, bears malice against me. Whoever denies them denies me and whoever recognizes them, recognizes me. Through them, Allah, Mighty and Glorified be He, will protect His religion, inhabit His cities and sustain His servants. Due to them, rains descend from the skies and the earth throws up its bounties. They are my chosen ".ones, my caliphs, the Imams of the Muslims and the masters of the believers

KAMAAL AL-DEEN(٢): Ali Ibn Moosa al-Reza (a.r.) narrates from his forefathers .٢٢٨ that the Messenger of Allah (s.a.w.a.) said, "Whoever desires to fasten unto my religion and board the ark of salvation after me, he must follow Ali Ibn Abi Taalib (a.s.), bear enmity against his enemies and befriend with his friends. For surely, he (a.s.) is my successor and my caliph on my nation in my life and after my death. He (a.s.) is the chief of every Muslim and the chief of every believer after me. His saying is my saying, his command is my command, his prohibition is my prohibition, his follower is my follower, his helper is my helper and one who forsakes him has forsaken me." Then he (s.a.w.a.) continued, "Whoever separates from Ali (a.s.) after me, shall not see me and I will not see him on the Day of Judgment. Whoever opposes Ali (a.s.), Allah will make

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Surah Buruj (٨٥): Verse ١ -١

Kamaal al-Deen, vol. ١, pg. ٢٦٠, Chap. ٢٤, Tr. No. ٦; Behaar al-Anwaar, vol. ٣٦, pg. ٢٥٤, -٢ Chap. ٤١, Tr. No. ٧٠; Al-Insaaf, pg. ١٣١, Tr. No. ١٢٠; Munaar al-Huda, pg. ٣٧٠

Paradise forbidden for him, his abode will be the Hell-fire, and evil will be his fate. Whoever forsakes Ali (a.s.), he will be forsaken on the Day of Presentation, and whoever helps Ali (a.s.) Allah will help him on the day he will meet Him. Allah's Hujjah (a.s.) will prompt his answers to him on the day of questioning." Thereafter he (s.a.w.a.) said, "Hasan (a.s.) and Husain (a.s.) are the two Imams of my Ummah after their father and the leaders of the youth of Paradise. Their mother is the chief of the women of universe, and their father is the chief of the successors. From the descendants of Husain (a.s.), there will be nine Imams, and the ninth of them will be the Qaem of my progeny. Their obedience is my obedience and their defiance is my defiance. I will complain to Allah against those who challenge their superiority and deny their sanctity after me. Allah suffices as a Master and as a Helper for my progeny and the Imams of my Ummah, and as an Avenger for those who have denied them their rights. وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ AND THEY WHO ACT UNJUSTLY SHALL KNOW TO WHAT FINAL PLACE OF TURNING THEY SHALL TURN BACK.(١)

۲۲۹. KAMAAL AL-DEEN(٢): Ali Ibn Moosa al-Reza (a.r.) narrates from his forefathers that the Messenger of Allah (s.a.w.a.) said, "I am the chief of the creation of Allah, Mighty and Glorified be He. I am better than Jibraeel, Mikaaeel, Israafeel, the carriers of the Throne (arsh), all the close angels of Allah and the messengers of Allah (s.a.). I am the owner of the Intercession (شفاعه) and the honorable Hauz. I and Ali are the fathers of this Ummah. Whoever recognizes us has indeed recognized Allah, Mighty and Glorified be He. And whoever refutes us has indeed refuted Allah, Mighty and Glorified be He. From Ali are the two grandsons of my Ummah and the chiefs

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١- Surah Shuara (۲۶): Verse ۲۲۷

٢- Kamaal al-Deen, vol. ۱, pg. ۲۶۱, Chap. ۲۴, Tr. No. ۷; Behaar al-Anwaar, vol. ۲۶, pg. ۳۴۲, Chap. ۸, Tr. No. ۱۳ Al-Insaaf, pg. ۱۳۲, Tr. No. ۱۲۱; Munaar al-Huda, pg. ۳۷۰.

of the people of Paradise, Hasan (a.s.) and Husain (a.s.). From the descendants of Husain (a.s.) are nine Imams (a.s.), their obedience is my obedience and their ".disobedience is my disobedience. The ninth of them is their Qaem and their Mahdi

KAMAAL AL-DEEN(۱): Imam Hasan al-Mujtaba (a.s.) recounts, "I and my brother .۲۳۰ (Husain) went to my grandfather, the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) made me sit on one lap and made my brother sit on the other. Then he (s.a.w.a.) kissed us and said, 'By my father! You two are Imams, grandsons and virtuous. Allah has chosen you from me, from your father and your mother. He has also chosen from your progeny, O Husain, nine Imams. The ninth of them is their Qaem and all of them ".'are equal before Allah in superiority and status

KAMAAL AL-DEEN(۲): Imam al-Sadeq (a.s.) narrates from his forefathers that the .۲۳۱ Messenger of Allah (s.a.w.a.) said, "Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramazaan from the months, the Night of Power from the nights, chose me from all the Prophets and chose Ali (a.s.) from me. (ليله القدر) He granted him (Ali (a.s.)) superiority over all the successors. From Ali (a.s.) He chose Hasan (a.s.) and Husain (a.s.) and from Husain (a.s.), He chose the successors from his

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۶۹, Chap. ۲۴, Tr. No. ۱۲; Dalaael al-Imaamah, pg. ۲۳۷; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۵, Chap. ۴۱, Tr. No. ۷۲; Al-Insaaf, pg. ۵۳, Tr. No. ۴۳; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۴, Sec. ۶۷, Chap. ۹, Tr. No. ۸۲۳ narrating from the "Book of .Virtues" by Husain Ibn Hamdaan

۲- Kamaal al-Deen, vol. ۱, pg. ۲۸۱, Chap. ۲۴, Tr. No. ۳۲; Dalaael al-Imaamah, pg. ۲۴۰; Al-Ghaibah by No'maani, pg. ۶۷, Chap. ۴, Tr. No. ۷; Al-Ghaibah of Shaikh Tusi (a.r.), pg. ۱۴۰, Tr. No. ۱۰۷; Isbaat al-Wasiyyah, pg. ۲۵۱; Al-Mo'tabar, pg. ۲۴; Muqtazab al-Asar, pg. ۹, Tr. No. ۹; Taqreeb al-Maarif, pg. ۱۷۶; Al-Mohtazar, pg. ۱۵۹; Behaar al-Anwaar, vol. ۲۵, pg. ۳۶۳, Chap. ۱۲, Tr. No. ۲۲ vol. ۳۶, pg. ۲۵۶, Chap. ۴۱, Tr. No. ۷۴ pg. ۲۶۰, Chap. ۴۱, Tr. No. ۸۰ .pg. ۳۷۲, Tr. No. ۲۳۴

(غالین) descendants. They (descendants) will dispel the distortion of the exaggerators from the Quran, the plagiarism of the liars and the interpretation of the deviated ones. ".The ninth of them is their Qaem (a.t.f.s.) and he is their apparent and their concealed

AL-IKHTESAAS(۱): Salmaan al-Faarsi (r.a.) recounts, 'I saw Husain Ibn Ali (a.s.) in .۲۳۲ the Prophet's (s.a.w.a.) room, who was kissing his eyes and lips, saying, "You are a chief, the son of a chief and the father of chiefs. You are a proof, the son of a proof and the father of proofs. You are an Imam, the son of an Imam and the father of nine ' ."(.Imams from your progeny. The ninth of them is their Qaem (a.t.f.s

KEFAAYAH AL-ASAR (۲): Imam Husain Ibn Ali (a.s.) informs that the Messenger of .۲۳۳ Allah (s.a.w.a.) declared, "O Husain! You are an Imam, the brother of an Imam, the son of an Imam and nine of your descendants will be trustees, infallible. The ninth of them is their Mahdi (a.t.f.s.). Then congratulations to the one who loves them and woe unto ".the one who bears malice against them

AL-GHAIBAH OF FAZL IBN SHAAZAAN(۳): Imam Husain Ibn Ali (a.s.) chronicles, .۲۳۴ "Ameer al-Momineen (a.s.) was asked concerning the saying of the Messenger of Allah (s.a.w.a.), 'Surely I leave

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Al-Ikhtesaas, pg. ۲۰۷; Kefaay al-Asar, pg. ۴۵, Chap. ۵, Tr. No. ۵; Kashf al-Ghummah, -۱ vol. ۲, pg. ۵۰۸; Yanaabi al-Mawaddah, pg. ۴۹۲, Chap. ۹۴; Isbaat al-Hudaat, vol. ۳, pg. ۶۴, .Sec. ۴۲, Tr. No. ۷۴۵

Kefaayah al-Asar, pg. ۲۹۹, Chap. ۴۰, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۶۰, -۲ .Chap. ۴۱, Tr. No. ۲۳۱; Al-Insaaf, pg. ۵۹, Tr. No. ۴۹

Kefaayah al-Mahdi, pg. ۸۲, Tr. No. ۱۶; Isbaat al-Hudaat, vol. ۳, pg. ۹۵, Chap. ۹, Sec. ۶۰, -۳ Tr. No. ۸۱۲ narrating from the book of Isbaat al-Raj'ah of Fazl Ibn Shaazaan; Oyoon-o-Akhbaar al-Reza, vol. ۱, pg. ۵۷, Chap. ۶, Tr. No. ۲۵; Kamaal al-Deen, pg. ۲۴۰; Maani al-Akhbaar, pg. ۹۰ The chapter of the meaning of Saqalain and Etrat, Tr. No. ۴; Isbaat al-Hudaat, vol. ۶, pg. ۳۲۶, Chap. ۹, Sec.۴, Tr. No. ۱۲۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۷۳, .Chap. ۴۲, Tr. No. ۲; E'laam al-Waraa, pg. ۳۷۵, Sec. ۲; Al-Insaaf, pg. ۲۶۰, Tr. No. ۲۴۴

amongst you two weighty things, the Book of Allah and my progeny', who is the progeny? He (a.s.) replied, 'I, Hasan, Husain and the nine Imams from the descendants of Husain (a.s.). The ninth of them is their Mahdi (a.t.f.s.). They shall not separate from the Book of Allah, Mighty and Glorified be He, and it shall not separate from them till they call upon the Messenger of Allah (s.a.w.a.) at his Hauz.'"

۲۳۵. KEFAAYAH AL-ASAR (۱): Abu Maryam Abd al-Ghaffaar Ibn al-Qasim narrates, 'I went to my master, al-Baaqer (a.s.), while there were a number of his companions with him. When the discussion of Islam arose, I asked, 'O my master! Which Islam is the best?'

He (a.s.) replied, "In which the believers are safe from the tongue and hands of the Muslim."

'Which of the ethics is the best?'

"Patience and forgiveness."

'Which believer is the most complete in belief?'

"The best of them in morality."

'Which is the best struggle?'

"Where generosity is a habit and blood is spilled."

'Which is the best prayer?'

"Prolonging the Qunoot (supplication in prayers)."

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۱- Kefaayah al-Asar, pg. ۲۵۰, Chap. ۳۳, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۸, Chap. ۴۱, Tr. No. ۲۲۸; Al-Insaaf, pg. ۸۱, Tr. No. ۷۴; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۳۲, Chap. ۱۰, Sec. ۴.

’?Which is the best charity‘

”.That you abstain from what Allah, Mighty and Glorified be He, has prohibited for you“

’?What is your opinion vis-à-vis calling upon the rulers‘

”.I don’t deem it proper“

But I travel quite often to Syria and pay a visit to (governor) Ibraheem Ibn al-‘ ’.Waleed

O Abd al-Ghaffaar! Certainly your paying a visit to the rulers invites three“ consequences: (a) the love of the world, (b) forgetting death and (c) decrease in ”.satisfaction of what Allah has destined for you

O son of Allah’s Messenger! I have a large family and I go to them only to obtain‘ ’?some benefits for myself. What is your view in this regard

O servant of Allah! For sure, I don’t order you to forsake the world. I am only“ commanding you to abstain from sins, because forsaking the world is a virtue (recommended) but abstaining from sins is obligatory. You are more in need of ”.performing the obligations than acquiring the virtues

I kissed his (a.s.) hands and his feet and asked, ‘May my father and my mother be sacrifice for you, O son of Allah’s Messenger! We do not find correct knowledge but from you (Ahle Bait a.s.). Now I have become old, my bones have become fragile and the state I see you (Ahle Bait a.s.) in, does not please me. I see you being killed, expelled and fearful while I have been waiting for your Qaem (a.t.f.s.) since a long time, thinking he will appear today or

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’.tomorrow

O Abd al-Ghaffaar! Surely our Qaem, he is the seventh from my descendants and“ now is not the time of his emergence. Indeed, my ancestors have narrated that the Messenger of Allah (s.a.w.a.) said, ‘Certainly the Imams after me are twelve, equal to the number of the chiefs of Bani Israel. Nine of them are from the progeny of Husain (a.s.) and the ninth of them is their Qaem (a.t.f.s.). He will appear in the last era and shall fill the earth with justice and equity as it would be fraught with injustice and ”.oppression

’?So, if this is the case, O son of Allah’s Messenger, who will be your successor‘

Jafar (my son). He is the chief of my sons and the father of Imams. He is truthful in“ word and deed. Indeed, you have asked a big question O Abd al-Ghaffaar, and you deserves to be answered. For sure, the keys of knowledge are questions.” Then he :(a.s.) recited a couplet whose theme runs as follows

The cure of blindness is prolonging the question and

’.all of blindness is to keep quiet despite being ignorant

,(.AL-KAAFI(۱): Abu Baseer narrates from Imam Baaqer (a.s .۲۳۶

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Al-Kaafi, vol. ۱, pg. ۵۳۳, Chap. ۱۸۴, Tr. No. ۱۵; Al-Ghaibah by No’maani, pg. ۹۴, Chap. ۴, -۱ Tr. No. ۲۵; Al-Khesaal, vol. ۱, pg. ۴۱۹, Chapter of Nine, Tr. No. ۱۲ and vol. ۲, pg. ۸۰, Chapter of Twelve, Tr. No. ۵۰; Al-Ghaibah by Shaikh Tusi, pg. ۱۴۰, Tr. No. ۱۰۴; Al-Irshaad, vol. ۲, pg. ۳۴۸, Chap. ۵۹, Tr. No. ۶; Al-Waafi, vol. ۲, pg. ۳۱۰, Chap. ۳۱, Tr. No. ۷۶۷/۱۴; Kashf al-Ghummah, vol. ۲, pg. ۴۴۸; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۹۶; Dalaael al-Imamah, pg. ۲۴۰; Isbaat al-Wasiyyah, pg. ۲۰۳; Al-Insaaf, pg. ۲۰, Tr. No. ۱۳; Al-Istinsaar, pg. ۱۷۰; Taqreeb al-Maarif, pg. ۱۸۳; Isbaat al-Hudaat, vol. ۱, pg. ۴۶۰, Chap. ۹, Tr. No. ۸۳ and pg. ۵۳۳, Chap. ۹, Tr. No. ۳۱۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۲, .Chap. ۴۵, Tr. No. ۳

".After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaem"

۲۳۷. KAMAAL AL-DEEN(۱)Abu Baseer narrates from Imam Sadeq (a.s.), "After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaem."

۲۳۸. MUQTAZAB AL-ASAR(۲): Salmaan al-Faarsi (r.a.) recollects, 'We were with the Messenger of Allah (s.a.w.a.) while Husain Ibn Ali (a.s.) was sitting on his lap. Then the Messenger of Allah (s.a.w.a.) became a mount for him (a.s.) and said to him, "O Aba Abdillah (Husain)! You are the chief from the chiefs and you are an Imam, the son of an Imam, the brother of an Imam and the father of nine Imams. The ninth of them is their Qaem, their Imam, the most knowledgeable of them, the most judicious of them and the most superior of them."'

۲۳۹. KASHF AL-YAQEEN(۳): Ahmad Ibn Hanbal in his Musnad records that the Messenger of Allah (s.a.w.a.) said for Husain (a.s.), "This son of mine is an Imam, the brother of an Imam and the father of Imams. The ninth of them is their Qaem (a.t.f.s.)."

۲۴۰. MUQTAZAB AL-ASAR(۴): Jaaber Ibn Abdullah al-Ansaari narrates, 'The Messenger of Allah (s.a.w.a.) informed, "Surely, Allah chose Friday from the days, the Night of Power from the nights and the month of Ramazaan from the months. Then He chose me and Ali

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۱- Kamaal al-Deen, vol. ۲, pg. ۳۵۰, Chap. ۳۳, Tr. No. ۴۵; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۳۴, Chap. ۱۰, Sec. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۱, Chap. ۴۶, Tr. No. ۵; Al-Insaaf, pg. ۲۹, Tr. No. ۲۴; Isbaat al-Hudaat, vol. ۱, pg. ۵۱۸, Chap. ۹, Tr. No. ۲۵۸.

۲- Muqtazab al-Asar, pg. ۸ Behaar al-Anwaar, vol. ۳۶, pg. ۳۷۲ under tradition ۲۳۴; Nafas al-Rahmaan, pg. ۹۴.

۳- Kashf al-Yaqeen, pg. ۱۱۸; Irshaad al-Quloob, vol. ۲, pg. ۳۳.

۴- Muqtazab al-Asar, pg. ۹, Tr. No. ۸; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۰, Chap. ۱۰.

a.s.) and selected from Ali (a.s.), Hasan (a.s.) and Husain (a.s.). Thereafter, He chose) from Husain (a.s.), the proofs of the universe, the ninth of them is their Qaem (a.t.f.s.) ’ .”who is the most knowledgeable and the most judicious amongst them

AL-NUKAT AL-ETEQAADIYYAH (۱): The author of this book, while talking about .۲۴۱ Imamate argues, ‘The proof of their Imamate is that the Messenger of Allah (s.a.w.a.) has successively endorsed their caliphate like his saying for Husain (a.s.), “This son of mine is an Imam, the son of an Imam, the brother of an Imam and the father of Imams. Their ninth is their Qaem who will fill the earth with justice and equity as it ’ .”would be filled with injustice and oppression

FARAAED AL-SIMTAIN (۲): Ibn Abbas (r.a.) chronicles that a Jew named Na’sal .۲۴۲ came to the Messenger of Allah (s.a.w.a.) and said, ‘O Muhammad! I want to ask you a few things that have been troubling me for quite some time. If you answer me concerning them, I will accept Islam at your hands.’ He (s.a.w.a.) replied, “Ask, O Abu Amaarah!” He requested, ‘O Muhammad! Describe unto me your Lord.’ He (s.a.w.a.) responded, “Surely the Creator cannot be described except by what He has described Himself. How can the Creator be described, Whom the attributes are helpless from comprehending, imaginations from reaching Him, thoughts from confining Him and intellects from encompassing Him? He is more Majestic than the description of those who describe Him. He is Far in His nearness and Near in His remoteness. He has made ’‘how’ so the question ‘how’ is not applicable for Him. He has made ‘where

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Al-Nukat al-Eteqadiyyah, pg. ۳۵; al-Etemaad Fi Sharhe Risaalah Wajib al-Eteqaad, -۱ .pg. ۳۹۷

Faraaed al-Simtain, vol. ۲, pg. ۱۳۲, Chap. ۳۱, Tr. No. ۴۳۱; Kefaayah al-Asar, pg. ۱۱, -۲ Chap. ۱, Tr. No. ۲; Yanaabi al-Mawaddah, pg. ۴۴۰, Chap. ۷۶, Tr. No. ۱; Behaar al-Anwaar, vol. ۳, pg. ۳۰۳ Al-Awaalem, vol. ۱۵/۳, pg. ۱۳۸, Chap. ۱, Tr. No. ۷۸; Al-Insaaf, pg. .۲۷۶, Tr. No. ۲۵۵

so the question 'where' cannot be used for Him. He is distinct from 'how-ness' and 'where-ness'. Then, He is One, He is Needless as He has described Himself. Those who describe Him cannot reach unto His attribute. He is neither born nor does He give ".birth. And none is equal to Him

He said, 'You have said the truth, O Muhammad! Inform me about your statement, 'He is One, there is nothing similar to Him'. Is not Allah, the High, One like man is one?' '.So, surely, His Oneness is similar to the oneness of man

He (s.a.w.a.) explained, "Allah, the High, is One in the actual meaning of oneness. But man is one in the meaning of compound i.e. he is made of substance, accident, soul ".and body. So, the similarity is only literal, nothing more

He confessed: You have spoken the truth, O Muhammad! Inform me about your successor, who is he? For, there has been no Prophet but that he had a successor. Indeed, our Prophet Moosa Ibn Imran (a.s.) appointed Yoosha' Ibn Nun (a.s.) as his '.successor

He (s.a.w.a.) clarified, "Yes. Surely my successor and caliph after me is Ali Ibn Abi Taalib (a.s.), followed by my two grandsons, Hasan (a.s.) and Husain (a.s.), who will be ".followed by nine of his descendants, righteous Imams, from his progeny

'.He requested, 'O Muhammad! Name them for me

He (s.a.w.a.) agreed, "Yes. When Husain (a.s.) dies, his son Ali (a.s.) will succeed him. And when Ali (a.s.) dies, his son Muhammad (a.s.), then his son Ja'far (a.s.), then his son Moosa (a.s.), then his son Ali (a.s.), then his son Muhammad (a.s.), then his son Ali (a.s.), .(.then his son Hasan (a.s.) and then, al-Hujjah Ibn al-Hasan (a.t.f.s

”.These are the twelve Imams, their number being equal to the chiefs of Bani Israel

’?He asked, ‘So, where is their place in Paradise

”.He (s.a.w.a.) retorted, “With me at my level

He acknowledged, ‘I witness that there is no god but Allah and that surely you are the Messenger of Allah (s.a.w.a.). I also witness that they are the successors after you. Indeed, I have found them in the previous books. In his covenant unto us, Moosa Ibn Imran (a.s.) prophesied, ‘With the advent of the last era, there will emerge a Prophet named Ahmad, the seal of the Prophets. There will be no Prophet after him. From his progeny, nine righteous Imams will come forth, equal to the number of the ’.grandsons

”?He (s.a.w.a.) inquired, “O Abu Amaarah! Do you know the grandsons

He replied, ‘Yes, O Messenger of Allah (s.a.w.a.)! They were twelve. The first of them was Laavi Ibn Barkhiyaa and he is the one who had gone into a prolonged occultation from the Bani Israel. Then he returned and Allah manifested His Shariah through him ’.after its learning. He fought against the King Firishtiaa till he killed him

The Messenger of Allah (s.a.w.a.) responded, “Whatever occurred in the Bani Israel will happen in my Ummah, step by step, in toto. The twelfth of my successors will go in occultation till he is not seen. A time will come upon my Ummah when nothing will remain from Islam except its name, and nothing shall remain from Quran but its image. Only then will Allah permit him to reappear, and (after his reappearance), he ”.will make Islam prevail and renew religion

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Then he (s.a.w.a.) declared, "Congratulations to the one who loves them and woe unto the one who bears malice against them. Congratulations to the one who fastens unto them."

Shivering, Na'sal stood up before the Messenger of Allah (s.a.w.a.) and started recited a poem in his glorification.

٢٤٣. KEFAAYAH AL-ASAR(١): Abdullah Ibn Abbas narrates, 'I went to the Messenger of Allah (s.a.w.a.), while Hasan (a.s.) was sitting on his shoulder and Husain (a.s.) was on his lap. He (s.a.w.a.) was kissing both of them and praying, "O Allah! Befriend him who befriends these two and be enemy of the one who takes them as enemy." Then he (s.a.w.a.) prophesied, "O Ibn Abbas! As if I am seeing his (Husain) beard being dyed in his blood. He will call out (for help) but none will respond to his call. He will seek help but nobody will come to his help." I asked, 'Who will do this, O Messenger of Allah?' He (s.a.w.a.) responded, "The worst of my Ummah. Allah will not make my intercession reach unto them. O Ibn Abbas! Whoever visits him (his grave), while being cognizant of his rights, a reward of a thousand Hajj and a thousand Umrah will be recorded for him. Know that whoever visits him, it is as if he has visited me, and whoever visits me it is as if he has visited Allah. And the right of Allah's visitor (on Him) is that He will not punish him with hell-fire. Know that prayers will be answered beneath his tomb and cure will be found in the soil of his grave and that of the Imams (a.s.) from his progeny." Ibn Abbas says, 'I asked, 'O Messenger of Allah! How many Imams will be there after you?'' He (s.a.w.a.) replied, "They will be equal to the number of the companions (حواريّون) of Hazrat Eesa (a.s.), the grandsons of Hazrat Moosa (a.s.)

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١- Kefaayah al-Asar, pg. ١۶, Chap. ١, Tr. No. ٣; Behaar al-Anwaar, vol. ٣۶, pg. ٢٨۵, Chap. ۴١, Tr. No. ١٠٧; Al-Awaalem, vol. ١۵/٣, pg. ١۴٠, Chap. ١, Tr. No. ٧٩; Al-Insaaf, pg. ٢٠٢, Tr. No. ٢٠٢.

and the chiefs of Bani Israel?" I enquired, 'O Messenger of Allah! How many will they be?' He (s.a.w.a.) informed, "They were twelve and the Imams after me will be twelve in number. The first of them is Ali Ibn Abi Taalib (a.s.), followed by my two grandsons, Hasan (a.s.) and Husain (a.s.). When Husain (a.s.) will die, his son Ali (a.s.) will succeed him, followed by his son Muhammad (a.s.). When Muhammad (a.s.) expires, his son Ja'far (a.s.) will succeed him, followed by his son Moosa (a.s.). After the martyrdom of Moosa (a.s.), his son Ali (a.s.) will succeed him, followed by his son Muhammad (a.s.). When Muhammad (a.s.) expires, his son Ali (a.s.) will be his heir, followed by his son Hasan (a.s.), who finally, will be succeeded by his son al-Hujjah (a.t.f.s.)." Ibn Abbas recounts, 'I questioned, 'O Messenger of Allah! These are names that I have never heard before!'' He (s.a.w.a.) prophesied, "O Ibn Abbas! They are the Imams after me even if they are subjugated and oppressed. They are trustees, infallible, chosen ones and the best (among the people). O Ibn Abbas! One who comes on the day of judgement cognizant of their rights, I will take his hand and make him enter the paradise. O Ibn Abbas! Whoever denies them or rejects even one of them, then it is as if he has denied and rejected me. And, whosoever denies and rejects me, then he has denied and rejected Allah. O Ibn Abbas! Soon the people will be divided into factions. When this is the case, you follow Ali (a.s.) and his party for surely, he is with truth and truth is with him and they will not separate from each other till they meet me at the Hauz. O Ibn Abbas! Their mastership is my mastership and my mastership is the mastership of Allah. War with them is war with me and war with me is war with Allah. Their peace is my peace and my peace is Allah's peace." Then the Messenger of Allah (s.a.w.a.) recited the Quranic verse, يُرِيدُونَ أَن يُطْفِؤُواْ نُورَ اللهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ THEY INTEND TO EXTINGUISH ALLAH'S LIGHT WITH THEIR MOUTHS AND ALLAH WILL NOT ALLOW BUT TO

"(COMPLETE HIS LIGHT EVEN IF THE UNBELIEVERS DISLIKE IT.(١)

٢٤٤. KEFAAYAH AL-ASAR(٢): Salmaan al-Faarsi chronicles, 'The Messenger of Allah (s.a.w.a.) addressed us thus, "O people! Soon I will depart from you and go into the unseen (world). I advise you to be good to my progeny. Keep away from innovations, for surely, every innovation is a deviation and every deviation and its initiator will be in hell-fire. O people! O whoever loses the sun must fasten to the moon, and whoever loses the moon must hold on to the two bright stars of the Ursa Minor. And whoever loses the two bright stars of the Ursa Minor must fasten to the brilliant stars after me. I say this unto you and seek forgiveness from Allah for me and for you.' When he (s.a.w.a.) descended from the pulpit, I trailed him (s.a.w.a.). He (s.a.w.a.) entered the house of Ayesha and I followed suit. Then I asked, 'May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.)! I heard you say that whoever loses the sun, must fasten to the moon, and whoever loses the moon must hold on to the two bright stars of the Ursa Minor. And whoever loses the two bright stars of the Ursa Minor must fasten to the brilliant stars after me. So, who is the sun, the moon, the two bright stars of the Ursa Minor and the brilliant stars?" He (s.a.w.a.) elaborated, "As for the sun, then it's me, while the moon is Ali (a.s.). So if you lose me, then fasten unto him after me. Hasan (a.s.) and Husain (a.s.) are the two bright stars of the Ursa Minor, so if you lose the moon, then hold on to these two. The brilliant stars are the nine infallible Imams (a.s.) from the progeny of Husain (a.s.) and the ninth of them is their Mahdi (a.t.f.s.)." Then he (s.a.w.a.) continued, "They are the successors and the caliphs after me, the

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١- Surah Taubah (٩): Verse ٣٢

٢- Kefaayah al-Asar, pg. ۴٠, Chap. ۵, Tr. No. ١; Behaar al-Anwaar, vol. ٣۶, pg. ٢٨٩, Chap. ۴١, Tr. No. ١١١; Al-Awaalem, vol. ١۵/٣, pg. ١۴۴, Chap. ١, Tr. No. ٨٣; Al-Insaaf, pg. ٢۶١, Tr. No. ٢۴۶.

Imams, the righteous, equal to the grandsons of Yaqub (a.s.) and the companions of Eesa (a.s.)." I requested, 'Name them for me, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) complied, "The first and the chief of them is Ali Ibn Abi Taalib (a.s.) followed by my two grandsons. After them is Zain al-Aabedeen Ali Ibn Husain (a.s.), followed by Muhammad Ibn Ali al-Baaqer (a.s.), the splitter of the knowledge of the Prophets (a.s.). He will be succeeded by Ja'far Ibn Muhammad, his son al-Kaazem (a.s.) the namesake of Moosa Ibn Imran (a.s.), who will be followed by his son, who will be martyred in Khorasan while being away from his homeland. His son Muhammad and the two truthful ones, Ali and Hasan will succeed him. Finally the Hujjah, the Qaem, the Awaited One during his occultation, will succeed them. Surely, they are my progeny from my blood and my flesh. Their knowledge is my knowledge and their judgement is my judgement. Whoever tortures me concerning them, Allah will not make my intercession reach unto them." '

٢۴٥. KAMAAL AL-DEEN(١): Jaaber Ibn Yazeed al-Jo'fi narrates that I heard Jaaber Ibn Abdullah Ansaari say, 'When Allah, Mighty and Glorified be He, revealed upon His Prophet Muhammad (s.a.w.a.),

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ O YE WHO BELIEVE! OBEY ALLAH AND OBEY THE MESSENGER AND THOSE POSSESSING AUTHORITY

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١- Kamaal al-Deen, vol. ١, pg. ٢٥٣, Chap. ٢٣, Tr. No. ٣; Yanaabi al-Mawaddah, pg. ۴٩۴, Chap. ٩۴; Kefaayah al-Asar, pg. ٥٣, Chap. ٧, Tr. No. ١; Al-Manaaqeb of Ibn Shahr Aashob, vol. ١, pg. ٢٨٢ narrating from the Tafseer of Jaaber al-Jo'fi from Jaaber al-Ansaari; E'laam al-Waraa, pg. ٣٩٧; Al-Awaalem, vol. ١٥/٣, pg. ١١; Tafseer Rauz al-Jenaan, vol. ٣, pg. ۴٢٣; Behaar al-Anwaar, vol. ٢٣, pg. ٢٨٩, Chap. ١٧, Tr. No. ١۶ Al-Insaaf, pg. ١١۴, Tr. No. ١٠٧; Kefaayah al-Mohtadi, pg. ٥۶, Tr. No. ٥; Tabyeen al-Mahajjah, pg. ٢٧٨; Ta'veel al-Ayaat al-Zaaherah, pg. ١۴١; Kashf al-Ghummah, vol. ٢, pg. ٥٠٩; Tafseer al-Saafi, vol. ١, pg. ٣۶۶; Ilzaam al-Naaseb, vol. ١, pg. ٥۴; Al-Seraat al-Mustaqeem, pg. ١۴٣, Chap. ١٠, Sec. ٢١; Tafseer Noor al-Saqlain, vol. ١, pg. ۴١۴, Tr. No. ٣٣١; Tafseer Kanz al-Daqaaeq, vol. ٢, pg. ٣٩٣; Reyaaz al-Saalekeen, vol. ٥, pg. ١٧٣, Rauzah No. ٣۴.

AMONG YOU(۱), I said, 'O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?' He (s.a.w.a.) explained, "They are my caliphs, O Jaaber, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Taalib (a.s.), then Hasan (a.s.) and Husain (a.s.), then Ali Ibn Husain (a.s.), then Muhammad Ibn Ali (a.s.) the one who is famous as al-Baaqer in the Old Testament. Soon, you will meet him, O Jaaber, so when you face him, convey my salutation to him. He will be followed by Sadeq, Ja'far Ibn Muhammad, then Moosa Ibn Ja'far, then Ali Ibn Moosa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali, then the one who will be my namesake and bear my agnomen, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (a.t.f.s.) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (a.t.f.s.) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith." Jaaber says that he asked, 'O Messenger of Allah (s.a.w.a.)! Will the Shias benefit from him during the occultation?' He (s.a.w.a.) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jaaber! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."

Jaaber Ibn Yazeed recounts: When Jaaber Ibn Abdullah Ansaari paid a visit to Ali Ibn Husain (a.s.) and was conversing with him, Muhammad Ibn Ali al-Baaqer (a.s.) emerged from the ladies room

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۱- Surah Nisaa (۴): Verse ۵۹

while he was a small boy and a forelock was dropping on his forehead. The moment his eyes fell on him, Jaaber trembled all over with every strand of hair on his body being raised in amazement. Jaaber stared at him for a long time and then asked, 'Son! Come forward', he came forward. Then he said, 'Go back' and he duly obliged. Jaaber exclaimed, 'By the Lord of the Ka'bah! His traits are exactly like those of the Prophet (s.a.w.a.).' Jaaber stood up and going near him, asked, 'Son! What is your name?' He replied, "Muhammad." 'Whose son?' "Ali Ibn Husain" was the response. Jaaber queried, 'Son, may my life be sacrificed for you, are you al-Baaqer?' He replied in the affirmative and said, "Convey to me what you are carrying from the Messenger of Allah (s.a.w.a.)." Jaaber responded, 'O my master! The Messenger of Allah (s.a.w.a.) gave me glad tidings of survival till I meet you and to convey his salutations to you. O my master! The Messenger of Allah (s.a.w.a.) conveys salutations to you!' Abu Ja'far (a.s.) remarked, "O Jaaber! May the salutations be on the Messenger of Allah (s.a.w.a.) till the heavens and the earth subsist. And may the salutations be on you for ".conveying the salutations

Thereafter, Jaaber used to frequent him and learn things from him. Once, Imam Baaqer (a.s.) asked him some question. At this, Jaaber pleaded, 'By Allah! I don't intend to violate the prohibition of Allah's Messenger (s.a.w.a.). For certainly, he (s.a.w.a.) has informed me that you are the Imams, the guides from his Ahle Bait (a.s.) after him (s.a.w.a.). The most forbearing of the people in childhood and the most knowledgeable of them in old age. And he (s.a.w.a.) warned, "Don't teach them for they are more knowledgeable than you." Hearing this, Abu Ja'far (a.s.) retorted, "Indeed my grandfather (s.a.w.a.) has spoken the truth. Certainly, I am more informed than you of what I asked you, as I have been granted wisdom in childhood. All this is due to the grace of Allah

”.(.and His mercy upon us Ahle Bait (a.s

KEFAAYAH AL-ASAR(۱): Jaaber Ibn Abdullah Ansari narrates that the Messenger .۲۴۶ of Allah (s.a.w.a.) said to Husain (a.s.), “O Husain! Nine Imams will emerge from your loins. From them, is the Mahdi of this Ummah. So, when your father is martyred, Hasan will succeed him and when Hasan is poisoned, you will follow him. When you will be martyred, your son Ali will succeed you. When Ali dies, his son Muhammad, and when Muhammad dies, his son Ja’far will succeed him. When Ja’far dies, his son Moosa, and when Moosa dies, his son Ali will follow him. When Ali dies, his son Muhammad and when Muhammad expires, his son Ali will be his heir. When Ali dies, his son Hasan will take charge and when Hasan departs, his son, al-Hujjah will succeed him. He will fill the earth with justice and equity as it would be filled with ”.injustice and oppression

KEFAAYAH AL-ASAR(۲): Anas Ibn Maalik recounts, ‘I, Abuzar, Salman, Zaid Ibn .۲۴۷ Saabit and Zaid Ibn Arqam were with the Messenger of Allah (s.a.w.a.) when Hasan (a.s.) and Husain (a.s.) entered. The Messenger of Allah (s.a.w.a.) kissed them. Then Abuzar turned enthusiastically towards them, kissed their hands, returned and sat with us. We whispered to him, ‘O Abuzar! You are an old companion of the Prophet, yet you stand up for the two children of Bani Hashim, move enthusiastically towards them and kiss their hands?!’ He retorted, ‘Yes. Had you heard what I heard concerning these two from the Messenger of Allah (s.a.w.a.), you would have done more than what I do.’ We inquired, ‘What did you

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Kefaayah al-Asar, pg. ۶۱, Chap. ۷, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۶, Chap. -۱ .۴۱, Tr. No. ۱۴۵; Al-Insaaf, pg. ۱۶۲, Tr. No. ۱۶۸

Kefaayah al-Asar, pg. ۶۹, Chap. ۸, Tr. No. ۲; Irshaad al-Quloob, pg. ۲۷۲; Al-Insaaf, pg. -۲ .۳۱۷, Tr. No. ۲۹۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۱, Chap. ۴۱, Tr. No. ۱۴۰

hear, O Abuzar?' He replied, 'I heard him (s.a.w.a.) say to Ali (a.s.): O Ali! By Allah, if a person prays and fasts till he becomes like a decomposed skin waterbag, yet his prayers and fasting will not benefit him without your love and hatred towards your enemies. O Ali! Whoever pleads to Allah through the medium of your love, it becomes a right upon Allah not to return him disappointed. O Ali! Whoever loves you and fastens unto you, then indeed he has fastened unto the strong rope'. ' Thereafter Abuzar stood up and left. We went to the Messenger of Allah (s.a.w.a.) and verified, 'O Messenger of Allah (s.a.w.a.)! Abuzar has narrated to us from you such and such things.' He (s.a.w.a.) confirmed, "Abuzar has spoken the truth, indeed he has spoken the truth, by Allah. There is nobody on the face of the earth more truthful than Abuzar." He (s.a.w.a.) continued, "Allah, Blessed and High Be He, created me and my Ahle Bait (a.s.) from one light, seven thousand years before He created Adam (a.s.). Thereafter, He transferred us from his loin to the loins of the pure men and the wombs of the pure women." I asked, 'O Messenger of Allah (s.a.w.a.)! Where were you and in which form were you?' He (s.a.w.a.) replied, "We were shadows of light beneath the Throne (arsh), glorifying Allah and declaring His Majesty." He (s.a.w.a.) proceeded, and reached the lotus tree (معراج) "When I was taken to the heavens for ascension Jibraeel left me alone. I cried, 'My friend, Jibraeel, are you forsaking me in ,(سدره المتنهى) such a place?' He (a.s.) replied, 'O Muhammad! I am not permitted to cross this limit lest my wings be burnt.' From there, I was taken to in the light till Allah pleased, when Allah revealed unto me, 'O Muhammad! I glanced through the earth, selected you from it and appointed you as a Prophet. For the second time, I glanced through the earth, chose Ali from it and nominated him as your successor, the inheritor of your knowledge and the Imam after you. I will bring forth from the loins of you two, pure

progeny and infallible Imams and the treasurers of My knowledge. Had you not been there, I would not have created the world, the hereafter, the paradise and the hell. O Muhammad! Do you like to see them (the Imams)?' I replied in the affirmative. I was called, 'O Muhammad! Raise your head! I raised my head and I saw the lights of Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Hujjah. The last named was shining amongst them like a brilliant star.' I asked, 'Who are these and who is he?' He replied, 'O Muhammad! They are the Imams after you, the infallible from your progeny. He is the Hujjah, who will fill the earth with justice and equity and pacify the hearts of the believers'." We (the companions) remarked, 'May our fathers and mothers be sacrificed for you! Indeed you have said a strange thing, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) retorted, "Stranger than this is the fact that some people will hear these things from me and yet turn their backs after Allah has guided them and trouble me concerning these Imams. May Allah not make my intercession reach unto them!"'

۲۴۸. KEFAAYAH AL-ASAR(۱): Anas Ibn Maalik chronicles that the Messenger of Allah (s.a.w.a.) said, "When I was taken to the heavens (معراج), I saw transcribed on the leg of the throne (عرش), 'There is no god but Allah. Muhammad is the Messenger of Allah. I have assisted and helped him through Ali.' I saw twelve names written with light. They were of Ali Ibn Abi Taalib, my two grandsons and nine names after them, of which three were Ali, two were Muhammad, Ja'far, Moosa, Hasan and al-Hujjah, who shone from amongst them. I asked, 'O Lord! Whose names are these?' My

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۱- Kefaayah al-Asar, pg. ۷۴, Chap. ۸, Tr. No. ۴; Behaar al-Anwaar,vol. ۳۶, pg. ۳۱۰, Chap. ۴۱, Tr. No. ۱۵۱; Al-Insaaf, pg. ۳۲۰, Tr. No. ۲۹۲.

Lord, mighty be His Majesty, called out, 'They are the successors from your progeny. Through them, I will reward and I will chastise.'"

۲۴۹. KEFAAYAH AL-ASAR(۱): Abu Hurairah reports, 'I, Abu Bakr, Umar, Fazl Ibn Abbas, Zaid Ibn Haaresah and Abdullah Ibn Mas'ood were with the Messenger of Allah (s.a.w.a.) when Husain Ibn Ali (a.s.), (a child learning to walk) entered. The Prophet (s.a.w.a.) held him and kissed him, saying, "Come on, come on, take small steps." Then, the Prophet (s.a.w.a.) placed his mouth on his mouth and prayed, "O Allah! Surely I love him, so you love him too, and love the one who loves him. O Husain! You are an Imam, the son of an Imam and the father of nine Imams from your righteous progeny." At this, Abdullah Ibn Masood asked, 'Who are these Imams, O Messenger of Allah (s.a.w.a.), whom you just mentioned, from the progeny of Husain?' He (s.a.w.a.) bowed his head for a long time, then he (s.a.w.a.) raised it and said, "O Abdullah! You have asked a great question but I will inform you of it. Certainly, this son of mine - and he (s.a.w.a.) placed his hand on the shoulder of Husain - will have a son who will be the namesake of his grandfather, Ali (a.s.). He will be called as Abid and the light of the puritans. Allah will bring forth from the loin of Ali, whose name will be my name(۲) and he will bear utmost similarity to me from the people. He will split the knowledge, as it ought to be split, speak with truth and command only for the right things. Thereafter, Allah will cause to emerge from his offspring the word of right and the tongue of truth(۳), the truthful in his word and speech. He who doubts about him is like the one who has doubted about me and the one who rejects him is as if he has

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۱- Kefaayah al-Asar, pg. ۸۱, Chap. ۹, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۲, Chap. ۴۱, Tr. No. ۱۵۸; Al-Insaaf, pg. ۲۱۰, Tr. No. ۲۰۸.

۲- Imam Muhammad al-Baqer (a.s.)

۳- Imam Ja'far al-Sadeq (a.s.)

rejected me." At this juncture, Hassaan Ibn Saabit entered, recited a few poems .glorifying the Messenger of Allah (s.a.w.a.) and the tradition was discontinued

On the morrow, we prayed along with the Messenger of Allah (s.a.w.a.). After the prayers, he (s.a.w.a.) entered the house of Ayesha. Ali Ibn Abi Taalib (a.s.) Abdullah Ibn Abbas and I (Abu Hurairah) followed him. It was his (s.a..w.a.) habit that when he was asked, he answered and when he was not questioned, he initiated the talk. I asked him, 'May my father and my mother be held your ransom, O Messenger of Allah! Will you not inform me of the remaining Caliphs from the progeny of Husain (a.s.)?' He (s.a.w.a.) said, "Yes, O Abu Hurairah! Allah will bring forth from the progeny of Ja'far, a ".(.pure, immaculate son, a namesake of (Prophet) Moosa Ibn Imran (a.s

Ibn Abbas inquired, 'Then who, O Messenger of Allah?' He (s.a.w.a.) responded, "From the offspring of Moosa will emerge his son Ali, called Reza (a.s.). He will be the place of knowledge and the mine of forbearance. By my father! He will be martyred as a stranger (far away from his homeland). From the progeny of Ali will come out his son Muhammad (a.s.), the praised one, the purest of the people in creation and the best of them in ethics. Then, from the progeny of Muhammad will emerge his son Ali, pure of heart and truthful in speech. From the loin of Ali will come out Hasan, the blessed, the pure, the immaculate, the speaker from Allah and the father of His proof. Finally, from the offspring of Hasan, the Qaem of us Ahle Bait (a.s.) will emerge. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. He will bear the awe of (Prophet) Moosa, the judgement of Dawood and the brightness of OFFSPRING, ONE ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ ,Eesa. Then he (s.a.w.a.) recited the verse OF THE OTHER. AND ALLAH IS

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THE HEARING, THE KNOWING.(١) ” Here, Ali Ibn Abi Taalib (a.s.) asked him, “May my father and my mother be sacrificed for you, O Messenger of Allah! Who are these whose names you have just mentioned?” He (s.a.w.a.) informed, “O Ali! These are the names of the successors after you, a pure progeny and a blessed offspring.” He (s.a.w.a.) continued, “I swear by the One in Whose hands is the life of Muhammad! Even if a person worships Allah for a thousand years, then another thousand years between the Rukn (al-Yamaani) and the Maqaam(-e-Ibraheem) but comes to me ’ ”.denying their mastership, Allah will throw him in the hell-fire, whoever he may be

Abu Ali Ibn Humaam (one of the links in the chain of narrators of this tradition) remarks, ‘Amazing, very amazing, indeed from Abu Hurairah! He narrates such ’.(.traditions but denies the virtues of the Ahle Bait (a.s

KEFAAYAH AL-ASAR(٢): Abu Amaamah recounts that the Messenger of Allah . ٢٥٠ I saw written with light on the , (معراج) (s.a.w.a.) said, “When I was taken to the heavens There is no god but Allah. Muhammad is the Messenger of‘ , (عرش) leg of the throne Allah. I assisted him with Ali and helped him with Ali. After him, will be Hasan and Husain. I saw Ali written thrice, Muhammad twice, Ja’far, Moosa, Hasan and Hujjah; twelve names written with light. I asked, ‘O Lord! Whose names are these that you have accompanied with me?’ I was called out, ‘O Muhammad! They are the Imams ”’.after you and the best ones from your progeny

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Surah Aale Imran (٣): Verse ٣۴ -١

Kefaayah al-Asar, pg. ١٠۵; Al-Manaaqeb of Ibn Shahr Aashob, vol. ١, pg. ٢٩۶, Tr. No. -٢ .١١; Behaar al-Anwaar, vol. ٣۶, pg. ٣٢١, Chap. ۴١, Tr. No. ١٧۴; Al-Insaaf, pg. ٩٧, Tr. No. ٨٣

KEFAAYAH AL-ASAR(١): Yazeed Ibn Haroon reports that our teachers and our .٢٥١ scholars informed us from Abd al-Qays (in a lengthy tradition in which the Battle of Jamal is discussed) that, '...then the woman (Ayesha) was caught and taken to the fort of Bani Halaf where Ali, Hasan, Husain, Ammaar, Zaid and Abu Ayyub Khalid Ibn Zaid al-Ansaari arrived. When Abu Ayyub went to the houses of the Hashemiites, thirty of us from the elders of Basrah gathered, went to him, saluted him and asked, 'You have fought with the Messenger of Allah (s.a.w.a.) in (the battles of) Badr and Ohod against the polytheists and now you have come to fight against the Muslims?' He replied, 'By Allah! I have heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), "Surely you will fight against the Naakeseen (the people of Jamal- Ayesha, Talha, Zubair, etc.), the Qaaseteen (the people of Siffeen viz. Moaviyah and his sycophants) and the Maareqeen (the people of Naharwan- the Kharijiites)." We asked, 'By Allah! Did you hear this from the Messenger of Allah (s.a.w.a.) concerning Ali?!' He said, 'I heard him (s.a.w.a.) say, "Ali is with the truth and truth is with Ali. He is the Imam and the Caliph after me. He will fight for the interpretation of the Quran as I fought for its revelation. His two sons, Hasan and Husain, my two grandsons from this Ummah, are Imams, whether they stand or sit, and their father is better than they are. The Imams after Husain are nine from his progeny and from them is the Qaem, who will rise in the last era just as I stood up in its beginning and he will conquer the forts of deviation." We asked, 'Who are these nine (Imams)?' He replied, 'They are the Imams after Husain, one after the other.' We inquired, 'How many Imams did the Messenger of Allah (s.a.w.a.) promise you that would succeed him (s.a.w.a.)?' He retorted, 'Twelve.' We requested, 'Can

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Kefaayah al-Asar, pg. ١١۴, Chap. ١۶, Tr. No. ٢; Behaar al-Anwaar, vol. ٣۶, pg. ٣٢۴, -١ .Chap. ۴١, Tr. No. ١٨٢

you name them for us?’ He responded, ‘Yes. Surely the Messenger of Allah (s.a.w.a.) informed us, “When I was taken to the skies for ascension, I looked at the leg of the Throne (arsh) where it was written with light: There is no god but Allah. Muhammad is the Messenger of Allah. I have supported him with Ali and assisted him with Ali. Moreover, I saw eleven names transcribed with light on the leg of the Throne after Ali. They were Hasan, Husain, Ali (thrice), Muhammad (twice), Ja’far, Moosa, Hasan and Hujjah. I asked, ‘My Lord and my master! Whose are these whom You have honoured and associated their names with Your Name?’ I was told, ‘O Muhammad! They are the successors after you and the Imams. So, congratulations to their lovers and woe unto ’ ”...those who bear malice against them

KEFAAYAH AL-ASAR(۱): Huzaifah Ibn Yamaan reports that the Messenger of Allah .۲۵۲ (s.a.w.a.) prayed with us. Then he (s.a.w.a.) turned towards us and addressed us thus, “O my companions! I advise you to fear Allah and act in accordance with His obedience. Whoever does so will be successful and triumphant. But whosoever forsakes it will regret and lament. So, fasten unto piety and you will be safe and secure from the fears of the Day of Judgement. I have been called for (i.e. I am going to die) and I have responded. Thus, I leave behind you two weighty things, the Book of Allah and my progeny the Ahle Bait (a.s.). If you hold on to them, you will not deviate. And whoever fastens unto my progeny after me will be among the successful ones. But whoever lags behind will be from the destroyed ones.” I asked, “O Messenger of Allah (s.a.w.a.)! Whom will you depute among us?” He (s.a.w.a.) questioned, “Whom did Moosa Ibn Imran (a.s.) depute among his nation?” I said, ‘His

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Kefaayah al-Asar, pg. ۱۳۶, Chap. ۲۱, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۳۱, -۱ .Chap. ۴۱, Tr. No. ۱۹۱; Al-Insaaf, pg. ۹۷, Tr. No. ۸۴

successor, Yoosha' Bin Nun.' He (s.a.w.a.) retorted, "Then certainly my successor and my caliph after me will be Ali Ibn Abi Taalib (a.s.), the leader of the righteous and the killer of the transgressors. Who helps him will be helped (by Allah) and who forsakes him will be forsaken." I asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will succeed you?' He (s.a.w.a.) replied, "Equal to the number of Bani Israaeel, of which, nine will be from the descendants of Husain (a.s.). Allah will give them my knowledge and my understanding. They will be the treasures of Allah's knowledge and the mine of His revelation." I inquired, 'O Messenger of Allah (s.a.w.a.)! Then what about the descendants of Hasan (a.s.)?' He (s.a.w.a.) argued, "Indeed, Allah, Blessed and High be He, has placed Imamat in the progeny of Husain (a.s.) and this is His saying, Mighty and Glorified be He, وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ AND HE MADE IT A REMAINING WORD IN HIS POSTERITY.(١)" I pleaded, 'Will you not name them for me, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) replied, "Yes. When I was taken to the heavens for ascension (me'raaj), I saw that it was transcribed with light on the leg of the throne: There is no god but Allah. Muhammad is the Messenger of Allah. I have assisted him and helped him with Ali. I saw the lights of Hasan, Husain and Fatemah. I observed Ali written in three places, Muhammad in two places, Moosa, Ja'far, Hasan and Hujjah, who was shining amongst them like a brilliant star. I asked, 'O Lord! Who are these whose names You have associated with Your Name?' He answered, 'O Muhammad! Surely these are successors and Imams after you. I have created them from your soil (طينت). Then congratulations to the one who loves them and woe unto the one who bears enmity against them. For, due to them I send down the rains and through them I reward and I punish." ' Thereafter, the Messenger of Allah (s.a.w.a.) raised his hands towards the sky and

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١- Surah Zukhruf (٤٣): Verse ٢٨

prayed a few supplications. I heard him (s.a.w.a.) say, "O Allah! Place information and deep knowledge in my posterity and the posterity of my posterity, in my progeny (١) ".and the progeny of my progeny

KAMAAL AL-DEEN(٢): Imam Ja'far Sadeq (a.s.) narrates on the authority of his .٢٥٣ ancestors that the Messenger of Allah (s.a.w.a.) said, "Jibraeel (a.s.) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.a.) is My servant and My messenger, Ali Ibn Abi Taalib (a.s.) is My caliph and that surely the Imams form his progeny are My proofs, I will make him enter the paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighbourhood. I will make My honour obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks .on My door, I will open it

But one who does not witness that there is no god but Me alone; or

bears testimony for the same but does not bear witness that Muhammad is My · servant and My messenger; or

testifies for the above two but does not acknowledge that Ali Ibn

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.lit.: crop – Tr -١

Kamaal al-Deen, vol. ١, pg. ٢٥٨, Chap. ٢٤, Tr. No. ٣; Kefaayah al-Asar, pg. ١٤٣, Chap. -٢ ٢٢, Tr. No. ١; E'laam al-Waraa, pg. ٤, Section ٢; Al-Ehtejaaj, vol. ١, pg. ٦٨; Behaar al-Anwaar, vol. ٣٦, pg. ٢٥١, Chap. ٤١, Tr. No. ٦٨; Qasas al-Anbiyaa, pg. ٣٦٨, Section ١٧, Tr. .No. ٤٤٠; Munaar al-Huda, pg. ٣٦٨; Al-Insaaf, pg. ٢٣٨, Tr. No. ٢٣٠

Abi Taalib (a.s.) is My caliph; or ·

witnesses for all the above but refuses to confess that the Imams (a.s.) from his · progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants.'"

At this juncture, Jaaber Ibn Abdullah Ansaari stood up and asked, 'O Messenger of Allah (s.a.w.a.)! Who are the Imams from the progeny of Ali Ibn Abi Taalib (a.s.)?' He (s.a.w.a.) informed, "Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, Ali Ibn Husain, then Baaqer, Muhammad Ibn Ali; soon you will reach unto him O Jaaber, so when you meet him, convey my salutations unto him. He will be followed by Sadeq, Ja'far Ibn Muhammad, then Kaazem, Moosa Ibn Ja'far, then Reza, Ali Ibn Moosa, then Taqi, Muhammad Ibn Ali, then Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. These, O Jaaber, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants."

۲۵۴. KEFAAYAH AL-ASAR(۱): Ali (a.s.) chronicles, "I was with the Messenger of Allah (s.a.w.a.) in the house of Umm Salmah (r.a.) {and the tradition is a lengthy one concerning the successors of the Prophets (a.s.) and it reaches till} when the Messenger of Allah (s.a.w.a.) said, 'And I am handing over the succession to you and you hand it over to your son Hasan, who in turn will hand it over to his brother Husain. He will hand it over to his son Ali, Ali to his son Muhammad, Muhammad to his son Ja'far, Ja'far to his son Moosa, Moosa to his son Ali, Ali to his son Muhammad, Muhammad to his son Ali, Ali to his son Hasan and Hasan will hand it over to his son al-Qaem. Thereafter, their Imam will disappear from them till Allah pleases and he will have two occultations, of which one will be greater than the other.' Then he (s.a.w.a.) turned to us and addressed us in a raised voice, 'Beware! Beware! When the fifth descendant of my seventh offspring goes in occultation!" I asked, "O Messenger of Allah! What will happen after his occultation?" He (s.a.w.a.) replied, "He will be patient till Allah grants him permission to emerge. He will reappear from a village called 'Kar'ah'. He will wear a turban (amaamah) on his head, sport my armour and don my sword the Zulfiqaar. Then, a caller will call out, 'This is Mahdi, the Caliph of Allah, so obey him.' He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. This will be at a time when the world will become a place of confusion, chaos and disorder and people will envy each other. Neither the elder will have mercy on the younger nor will the strong deal the weak with compassion. Only then will Allah permit him to reappear.'"

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۱- Kefaayah al-Asar, pg. ۱۴۶, Chap. ۲۳, Tr. No. ۳; Al-Insaaf, pg. ۸۴, Tr. No. ۷۶; Behaar al-Anwaar, vol. ۳۶, pg. ۳۳۳, Chap. ۴۱, Tr. No. ۱۹۵.

KEFAAYAH AL-ASAR(١): Imam Sadeq (a.s.) cites on the authority of his ancestors .٢٥٥ till Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) that the Messenger of Allah (s.a.w.a.) said, "When I was taken to heavens, my Lord, mighty be His Majesty, revealed unto me, 'O Muhammad! I scanned the earth thoroughly, selected you from it, appointed you as a Prophet and derived for you a name from My Name. So I am Mahmood while you are Muhammad. Then, I scanned for the second time, chose Ali from it, made him as your successor and your caliph, the husband of your daughter, the father of your progeny and derived his name from among My Names. So I am al-Ali al-A'laa while he is (named) Ali. I have made Fatemah, Hasan and Husain from the lights of you two and presented their mastership to the angels. So, whoever accepted it (mastership) became among My close angels. O Muhammad! If a person worships Me till he breaks down and becomes like a decomposed skin waterbag but approaches Me denying their mastership, I will not make him reside in My Paradise nor will I grant him a O Muhammad! Do you love to see them?' I replied . (عرش) shadow beneath My Throne in the affirmative. He, Mighty and Glorified be He, ordered, 'Raise your head.' So I raised my head and saw the lights of Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, the , (م.ح.م.د.) Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad son of Hasan, the Qaem was standing between them like a brilliant star. I asked, 'O Lord! Who are these?' He replied, 'These are the Imams and this is the Qaem who will .make My permissible, permissible and My prohibited, prohibited

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Kefaayah al-Asar, pg. ١٥٢, Chap. ٢٣, Tr. No. ٥; Kamaal al-Deen, vol. ١, pg. ٢٥٢, Chap. -١ ٢٣, Tr. No. ٢; Oyoon-o-Akhbaar al-Reza (a.s.), vol. ١, pg. ٥٨, Chap. ۶, Tr. No. ٢٧; Behaar al-Anwaar, vol. ٣۶, pg. ٢۴٥, Chap. ۴١, Tr. No. ٥٨; Isbaat al-Hudaat, vol. ٢, pg. ٣٢٧, Chap. ٩, Tr. No. ١٢۶; Ghaayah al-Maraam, pg. ١۴٢, Tr. No. ٣; Al-Insaaf, pg. ٢٩٩, Tr. No. ٢٧٧

Through him, I will take revenge from My enemies. He will be a source of comfort for My friends. He is the one who will cure the hearts of your Shias from the oppressors, the deniers and the unbelievers.'"

256. KEFAAYAH AL-ASAR(1): Ameerul Momineen Ali (a.s.) recounts, "I went to the Messenger of Allah (s.a.w.a.) in the house of Umm Salmah (r.a.) when the verse إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا SURELY ALLAH INTENDS TO KEEP ALL THE FILTH AWAY ONLY FROM YOU, O AHL AL-BAIT, AND PURIFY YOU, A PURIFICATION(2) was revealed. The Messenger of Allah (s.a.w.a.) said, 'O Ali! This verse was revealed concerning you and my two grandsons, who are the Imams from your progeny.' I asked, 'O Messenger of Allah! How many Imams will be there after you?' He (s.a.w.a.) replied, 'You, O Ali, then your two sons Hasan and Husain, after Husain his son Ali, after Ali his son Muhammad, after Muhammad his son Ja'far, after Ja'far his son Moosa, after Moosa his son Ali, after Ali his son Muhnammad, after Muhammad his son Ali, after Ali his son Hasan and the Hujjah is the son of Hasan. Thus I found their names written on the leg of the Throne (arsh). I asked Allah, Mighty and Glorified be He, about them. He informed, 'O Muhammad! These are the Imams after you, pure and infallible, and their enemies are cursed.'"

257. KEFAAYAH AL-ASAR(3): Imam Hasan Ibn Ali (a.s.) chronicles, "The Messenger of Allah (s.a.w.a.) addressed us thus, after praising and glorifying Allah, 'O people! I have been invited (to die) and I

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1- Kefaayah al-Asar, pg. 155, Chap. 23, Tr. No. 9; Behaar al-Anwaar, vol. 36, pg. 366, Chap. 41, Tr. No. 199; Al-Insaaf, pg. 258, Tr. No. 242.

2- Surah Ahzaab (33): Verse 33.

3- Kefaayah al-Asar, pg. 162 – 165, Chap. 24, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 238-240, Chap. 41, Tr. No. 201; Al-Insaaf, pg. 125-127, Tr. No. 115.

have accepted the invitation. Surely, I leave behind you two weighty things, the Book of Allah and my progeny, my Ahle Bait (a.s.). If you fasten unto both of them, you will never go astray. Learn from them and do not teach them because they are more learned than you. The earth cannot be devoid from them. If it ever does, it will be destroyed along with its inhabitants.' Then he (s.a.w.a.) invoked, 'O Allah! I know that knowledge is neither destroyed nor terminated. You will not leave Your earth without a proof upon Your creation, whether he is apparent but disobeyed or fearful and concealed, so that Your proof is not invalidated nor do Your friends go astray after You have guided them. They are (Your friends) less in number but high in value before Allah.' When he (s.a.w.a.) descended from the pulpit, I asked, 'O Messenger of Allah (s.a.w.a.)! Aren't you the proof (of Allah) upon the creation, all of them?' He (s.a.w.a.) replied, 'O Hasan! Verily Allah says إنّما أنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَاد, YOU ARE ONLY A WARNER AND FOR EVERY NATION THERE IS A GUIDE.(١) So, I am the warner while Ali is the guide.' I inquired, 'O Messenger of Allah (s.a.w.a.)! Then what about your saying that the earth cannot exist without a proof?' He (s.a.w.a.) retorted, 'Yes, Ali is the Imam and the proof after me and you are the proof and the Imam after him. Husain is the Imam and the proof after you. Indeed, the Gracious, the Knower, has informed me that He will bring forth from the loin of Husain, a son called Ali, the namesake of his grandfather. When Husain dies, his son Ali will succeed him and he will be the proof and the Imam. Then, Allah will bring out from the progeny of Ali a son, who will be my namesake and the most similar of the people to me. His knowledge is my knowledge and his judgment is my judgment. He is the Imam and the proof after his father. Thereafter, Allah will bring forth from his posterity a son called Ja'far. He will be the most truthful of the people in word and deed and he is the

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Surah Ra'd (١٣): Verse ٧ -١

Imam and the proof after his father. Then Allah, the High, will cause to emerge from the loin of Ja'far a son, who will be the namesake of (Prophet) Moosa Ibn Imraan. He will be the best of worshippers among the people and he is the Imam and the proof after his father. Later, Allah will bring forth from the progeny of Moosa a son called Ali. He will be the mine of Allah's Knowledge and the station of His Wisdom. He is the Imam and the proof after his father. Thereafter, Allah will cause to emerge from the posterity of Ali a child called Muhammad. He is the Imam and the proof after his father. Then, Allah will bring out from the posterity of Muhammad a son called Ali. He is the Imam and the proof after his father. Later, Allah will bring forth from the progeny of Ali a son called Hasan. He is the Imam and the proof after his father. Finally, from the progeny of Hasan, Allah will bring forth the Hujjah, the Qaem, the Imam of his time and the liberator of his friends. He will go in occultation and remain unseen. A group of people will turn away from believing in him while others will remain steadfast وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صَادِقِيْنِ AND THEY SAY WHEN IS THIS PROMISE, IF YOU WERE TRUTHFUL?(١) Even if one day remains for the world to come to an end, Allah, Mighty and Glorified be He, will prolong this day till He brings forth our Qaem. He will fill the earth with justice and equity as it would be fraught with injustice and oppression. So, the earth cannot exist without you. Allah has given you my knowledge and my understanding. Indeed, I had prayed to Allah that He should place the knowledge and understanding in my posterity, the posterity of my posterity, my progeny and the progeny of my progeny."

٢٥٨. MUQTAZAB AL-ASAR(٢): From the most precise, strange and

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١- Surah Yunus (١٠): Verse ٤٨; Surah Anbiya (٢١): Verse ٣٨; Surah Naml (٢٧): Verse ٧١; Surah Sabaa (٣٤): Verse ٢٩; Surah Yaasin (٣٦): Verse ٤٨.

٢- Muqtazab al-Asar, pg. ٣١, Tr. No. ٢١; Kanz al-Fawaaed, pg. ٢٥٦; Kitaab al-Arbaeen of Allamah Majlisi (a.r.), pg. ٢٣٩, under the discussion of Tr. No. ٢٠; Behaar al-Anwaar, vol. ١٥, pg. ٢٤١, Chap. ٢, Tr. No. ٦٠; vol. ١٨, pg. ٢٩٣, Chap. ٣, Tr. No. ٢; Vol. ٢٦, pg. ٢٩٨, Chap. ٦, Tr. No. ٦٥; Isbaat al-Hudaat, vol. ٣, Chap. ٩, Section ٦٢, Tr. No. ٨١٨.

amazing traditions, and from the protected, unseen (knowledge) concerning the number of the Imams and their names from the Sunni channel, without the chain of is the narration of al-Jaarood Ibn al-Munzir from Qass Ibn Saaedah (مرفوعًا) narrators {then its chain is mentioned till al-Jaarood and it is stated that he was a scholar before who was aware of the names of his (s.a.w.a.) ,(بعثت) the Prophet's (s.a.w.a.) declaration successors. The narration is lengthy, in which it is mentioned that al-Jaarood al-Abdi was a Christian and accepted Islam in the year of the treaty of Hudaibiyyah. His Islam was sincere and he used to recite the heavenly books. He narrated this tradition for us during the caliphate of Umar Ibn Khattaab, till it reaches to this point}. I requested, 'O Messenger of Allah (s.a.w.a.)! Please inform me- may Allah inform you with goodness- of these names which we have not seen but only in the narration of Qass.' The Messenger of Allah (s.a.w.a.) replied, "O Jaarood! The night in which I was taken to the heavens, Allah, Mighty and Glorified be He, revealed unto me, 'Ask the Messengers whom We have sent before you on what were they raised?' I asked them, 'On what were you raised?' They replied, 'On your prophethood and the mastership of Ali Ibn Abi Taalib (a.s.) and the Imams from you two.' Then it was revealed to me that I should turn to the right of the Throne (arsh). I turned and there I saw Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Mahdi in the flickers of light, praying.' The Lord, the High, informed me, 'These are the proofs, ".'My friends. And he (Mahdi) is the avenger from My enemies

۲۵۹. KEFAAYAH AL-ASAR(۱): Imam Hasan Ibn Ali (a.s.) narrates, "I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), 'O Ali! You are the heir of my knowledge, the treasure-chest of my wisdom and the Imam after me. When you will be martyred, your son Hasan (will succeed you). When Hasan is martyred, then your son Husain and when Husain is martyred, his son Ali will succeed him. Nine infallible Imams will come successively from the progeny of Husain.' I asked, 'O Messenger of Allah (s.a.w.a.)! What are their names?' He (s.a.w.a.) replied, 'Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Mahdi from the posterity of Husain. Allah, the High, will fill the earth through him (Mahdi) with justice as it would be replete with injustice and oppression.'"

۲۶۰. KEFAAYAH AL-ASAR(۲): Imam Husain (a.s.) chronicles that the Holy Prophet (s.a.w.a.) said, "Jibraeel informed me, 'When Allah, Blessed and High be He, transcribed the name of Muhammad on the leg of the Throne, I asked him, 'O Lord! This name that I see written on the leg of the Throne is the most honourable of Your creatures.' He (s.a.w.a.) says, 'Then Allah showed him (Jibraeel) twelve shadows, bodies without souls between the heaven and the earth.' He requested, 'O Lord! For the sake of their right upon You, inform me about them.' Allah responded, 'This is the light of Ali Ibn Abi Taalib (a.s.), this is the light of Hasan (a.s.), this is the light of Husain (a.s.), this is the light of Ali Ibn Husain (a.s.), this is the light of Muhammad Ibn Ali (a.s.), this is the light of Ja'far Ibn Muhammad (a.s.), this is the light of Moosa Ibn Ja'far (a.s.), this is the light of Ali Ibn Moosa (a.s.), this is the light of Muhammad Ibn Ali (a.s.), this is the light of Ali Ibn Muhammad (a.s.), this is the

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۱- Kefaayah al-Asar, pg. ۱۶۶, Chap. ۲۴, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۰, Chap. ۴۱, Tr. No. ۲۰۴; Al-Insaaf, pg. ۳۴, Tr. No. ۳۴.

۲- Kefaayah al-Asar, pg. ۱۶۹, Chap. ۲۵, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۱, Chap. ۴۱, Tr. No. ۲۰۶; Al-Insaaf, pg. ۲۲۲, Tr. No. ۲۱۲.

light of Hasan Ibn Ali (a.s.) and this is the light of the Hujjah, the Qaem, the awaited one.' Imam Husain (a.s.) says, 'The Messenger of Allah (s.a.w.a.) used to say that none shall gain proximity and closeness to Allah, Mighty and Glorified be He, through these people but that Allah will free his neck from the fire.'"

۲۶۱. KEFAAYAH AL-ASAR (۱): Imam Husain Ibn Ali (a.s.) recounts, "When the verse of the Holy Quran وَ اُوْلُـــوْا الْاَرْحَـــامِ بَعْضُـــهُمْ اَوْلٰى بِبَعْضٍ (۲) AND THE POSSESSORS OF RELATIONSHIPS, SOME OF THEM ARE WORTHIER THAN THE OTHERS , was revealed, I asked the Messenger of Allah (s.a.w.a.) about its interpretation.' He (s.a.w.a.) explained, 'By Allah! It does not imply anyone but you (Imams) and you are the possessors of relationships. When I die, your father Ali is the closest to me and my position. When your father dies, your brother Hasan is closest to him and when he dies, you will be most worthy to take his position.' I asked, 'O Messenger of Allah (s.a.w.a.)! Then who will be worthy (of this position) after me?' He (s.a.w.a.) elaborated, 'Your son Ali will be the most worthy after you. When he dies, his son Muhammad will be the most worthy after him. When Muhammad dies, his son Ja'far will be the most worthy after him to take his place (of Imamat). When Ja'far dies, his son Moosa will be the most worthy after him. When Moosa dies, his son Ali will be the most worthy after him. When Ali dies, his son Muhammad will be the most worthy after him. When Muhammad dies, his son Ali will be the most worthy after him. When Ali dies, his son Hasan will be the most worthy after him. When Hasan dies, your ninth descendant will go in occultation. These are the nine Imams from your progeny. Allah has granted them my knowledge and my understanding, their soil (teenat) is my soil. As for the nation that troubles me concerning

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۱- Kefaayah al-Asar, pg. ۱۷۵, Chap. ۲۵, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۳, Chap. ۴۱, Tr. No. ۲۰۹; Al-Insaaf, pg. ۱۰۱, Tr. No. ۸۸.

۲- Surah Anfaal (۸): Verse ۷۵.

”’!them, may Allah not make my intercession reach unto them

KEFAAYAH AL-ASAR(۱): Imam Husain Ibn Ali (a.s.) narrates that the Messenger of .۲۶۲ Allah (s.a.w.a.) said to Ali (a.s.), “I have more rights on the believers than they themselves. Then you, O Ali, have more rights upon the believers than they themselves. After you, Hasan has more rights upon the believers than they themselves. After him, Husain has more rights upon the believers than they themselves. After him, Ali has more rights upon the believers than they themselves. After him, Muhammad has more rights upon the believers than they themselves. After him, Ja’far has more rights upon the believers than they themselves. After him, Moosa has more rights upon the believers than they themselves. After him, Ali has more rights upon the believers than they themselves. After him, Muhammad has more rights upon the believers than they themselves. After him, Ali has more rights upon the believers than they themselves. After him, Hasan has more rights upon the believers than they themselves. And al-Hujjah Ibn al-Hasan has more rights upon the believers than they themselves. They are the righteous Imams. They are with the ”.Truth and the Truth is with them

KEFAAYAH AL-ASAR(۲): Umm Salmah (r.a.) recounts that the Messenger of Allah .۲۶۳ (s.a.w.a.) said, “When I was taken to the skies (me’raj), I saw written on the Throne, ‘There is no god but Allah, Muhammad is the Messenger of Allah. I supported him with Ali and helped him with Ali.’ I saw the lights of Ali, Fatemah, Hasan and Husain. And the lights of Ali Ibn Husain, Muhammad Ibn Ali, Ja’far

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Kefaayah al-Asar, pg. ۱۷۷, Chap. ۲۵, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۵, - ۱ .Chap. ۴۱, Tr. No. ۲۱۱; Al-Insaaf, pg. ۲۲۹, Tr. No. ۲۲۱

Kefaayah al-Asar, pg. ۱۸۵, Chap. ۲۶, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۸, - ۲ .Chap. ۴۱, Tr. No. ۲۱۷; Al-Insaaf, pg. ۳۱, Tr. No. ۲۷۰

Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and I saw the light of al-Hujjah shining amongst them like a brilliant star. I asked, 'O Lord! Who is this? And who are these?' I was told, 'O Muhammad! This is the light of Ali and Fatemah and this is the light of your two grandsons, Hasan and Husain and these are the lights of the Imams after you from the progeny of Husain, purified and infallible. And this is the Hujjah who will fill the ".'earth with justice and equity

KEFAAYAH AL-ASAR(۱): Sahl Ibn Sa'd al-Ansaari says, 'I asked Fatemah, the .۲۶۴ daughter of the Messenger of Allah (s.a.w.a.), about the Imams.' She replied, "The Messenger of Allah (s.a.w.a.) used to say, 'O Ali! You are the Imam and the caliph after me and you have more right upon the believers than they themselves. After you die, your son Hasan will have more right upon the believers than they themselves. After Hasan dies, your son Husain will have more right upon the believers than they themselves. After Husain dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Muhammad will have more right upon the believers than they themselves. After Muhammad dies, his son Ja'far will have more right upon the believers than they themselves. After Ja'far dies, his son Moosa will have more right upon the believers than they themselves. After Moosa dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Muhammad will have more right upon the believers than they themselves. After Muhammad dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Hasan will have more right upon the believers than they themselves. After Hasan dies, the Qaem, the Mahdi will have more right upon

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Kefaayah al-Asar, pg. ۱۹۵, Chap. ۲۸, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۱, -۱ .Chap. ۴۱, Tr. No. ۲۲۱; Al-Insaaf, pg. ۱۹۱, Tr. No. ۱۸۸

the believers than they themselves. Through him, Allah, the High, will conquer the easts of the earth and its wests. Then they are the rightful Imams and the truthful tongues. Whoever helps them will be helped and whoever forsakes them will be ".'forsaken

AL-FAZAAEL(١): Abdullah Ibn Aufaa narrates on the authority of the Messenger of .٢۶۵ Allah (s.a.w.a.) that he said, "When Allah created Ibraheem (a.s.), His friend, He removed the veils of his vision. Hence, when he looked towards the Throne, he saw a light and asked, 'My God and my Master! What is this light?' He replied, 'O Ibraheem! This is Muhammad, My chosen and selected one.' Ibraheem (a.s.) enquired, 'My God and my Master! I see next to him another light.' He replied, 'O Ibraheem! This is Ali, the helper of My religion.' Again he asked, 'My God and my Master! I see next to these two a third light, following the two lights.' He replied, 'O Ibraheem! This is Fatemah following her father and her husband. I have separated her followers from the fire.' Ibraheem (a.s.) asked, 'My God and my Master! I see two lights following the third light.' He replied, 'O Ibraheem! These two are Hasan and Husain following their father, their mother and their grandfather.' He asked, 'My God and my Master! I see nine lights encircled by these five lights.' He replied, 'O Ibraheem! These are the Imams from their progeny.' He asked, 'My God and my Master! Through whom are they recognized (i.e. How should I know them)? He replied, 'O Ibraheem! The first of them is Ali Ibn Husain then Muhammad the son of Ali, Ja'far the son of Muhammad, Moosa the son of Ja'far, Ali the son of Moosa, Muhammad the son of Ali, Ali the son of Muhammad, Hasan the son of Ali and the Muhammad the son of Hasan, the Qaem, the Mahdi.' He asked, 'My God and my Master! I

Al-Fazaael, pg. ١۵٨; Behaar al-Anwaar, vol. ٣۶, pg. ٢١٣-٢١۴, Chap. ۴٠, Tr. No. ١۵; Isbaat -١ .al-Hudaat, vol. ٢, pg. ۴١٧, Section ٧, Chap. ٩, Tr. No. ٢٧٨

see a number of lights around them that cannot be enumerated except by You.' He answered, 'O Ibraheem! These are their Shias and their lovers.' Ibraheem asked, 'My God and my Master! How will their Shias and their lovers be recognized?' He informed, 'They will perform fifty-one rak'ats of namaz (everyday), recite بسم الله الرحمن الرحيم loudly (in their prayers), read the Qunoot before the ruku' (of the second rak'at), perform two prostrations of thanks giving (sajdatayy al-shukr) and will wear their rings in their right hands.' Ibraheem (a.s.) implored, 'My God! Make me from their Shias and lovers.' Allah responded, 'I have made you.' Thereafter, Allah, the High, revealed concerning him, وان من شيعته لابراهيم. اذ جاء ربه بقلب سليم AND SURELY FROM HIS SHIAS IS IBRAHEEM. WHEN HE CAME TO HIS LORD WITH A SECURE HEART.(١) Allah, the High, and His Messenger have spoken the truth. Mufazzal Ibn Umar narrates, 'When Ibraheem felt death approaching him, he narrated this tradition, went into prostration and his soul was captured in this very state.'"

٢٦٦. MUQTAZAB AL-ASAR(٢): Abu Salmaa, the caretaker of the Messenger of Allah (s.a.w.a.)'s camel narrates that he heard the Messenger of Allah (s.a.w.a.) say, "When I was taken to the skies, (Allah) the Mighty, majestic be His praise, said آمن الرسول بما انزل اليه من ربّه THE MESSENGER BELIEVED ON WHAT WAS REVEALED TO HIM FROM HIS LORD.(٣) I said, 'And the believers (also believed).' He affirmed, 'You

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١- Surah Saaffaat (٣٧): Verse ٨٣-٨۴.

٢- Muqtazab al-Asar, pg. ١٠, Tr. No. ١٠; Al-Ghaibah, pg. ١۴٧, Tr. No. ١٠٩; Maqtal al-Husain by Khwaarazmi, vol. ١, Section ۶, pg. ٩۵; Faraaed al-Simtain, vol. ٢, pg. ٣١٩, Tr. No. ۵٧١; Meah Manqebah, pg. ٣٧; Kefaayah al-Mahdi, pg. ۶٠, Tr. No. ٧; Tabyeen al-Mahajjah, pg. ٢٨٣; Al-Taraaef, pg. ١٧٢, Tr. No. ٢٧٠; Yanaabi al-Mawaddah, pg. ۴٨۶, Chap. ٩٣ Al-Awaalem, vol. ١۵/٣, pg. ٣۵-٣٨, Section ١, Tr. No. ١; Behaar al-Anwaar, vol. ٣۶, pg. ٢١۶-٢١٧, Chap. ۴٠, Tr. No. ١٨; Tafseer al-Furaat, pg. ۵; Al-Insaaf, pg. ۶٢, Tr. No. ۵۶; Ghaayah al-Maraam, pg. ۶٩۵, Tr. No. ٢٧ and many more books other than what we have hinted at.

٣- Surah Baqarah (٢): Verse ٢٨۵.

spoke the truth, O Muhammad. Who did you depute (as your caliph) for your nation?' I replied, 'The best of them.' He enquired, 'Ali Ibn Abi Taalib?' I answered, 'Yes, O Lord.' He said, 'O Muhammad! I scanned the earth as it ought to be scanned, chose you from it and derived for you a name from My names. So, I am not remembered in any place but that you are mentioned with Me. Thus, I am the Mahmood while you are Muhammad. Later, I scanned (again) and chose from it Ali. I derived for him a name from My names. So, I am the Highest (al-A'laa) while he is Ali. O Muhammad! Surely I have created you and created Ali, Fatemah, Hasan and Husain from the type of My light. I presented the mastership of you (all) to the people of the heavens and the earths. Then whoever accepted it was a believer before Me and whoever denied it was from the unbelievers before Me. O Muhammad! If a person from My slaves worships Me till he is cut into pieces or becomes like a decomposed skinbag but comes to Me denying your mastership, I will not forgive him unless he confesses to your mastership. O Muhammad! Do you like to see them?' I replied, 'Yes, O Lord.' He ordered me, 'Look to the right of the Throne.' I turned and there were Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Mahdi. They will be in the flickers of light, standing and praying. The Mahdi will be right in the middle amongst them shining like a brilliant star.' He declared, 'O Muhammad! These are the proofs and he (Mahdi) will avenge the blood of your progeny. I swear by My Might and My Majesty, he is the essential proof for My friends and the avenger from My enemies.'"

AL-MANAAQEB(۱): Abdullah Ibn Umar informs on the authority of the Messenger .۲۶۷ of Allah (s.a.w.a.) who said, “O Ali! I am the warner of my nation, you are its guide, Hasan is its leader, Husain is its impeller, Ali Ibn Husain is its gatherer, Muhammad Ibn Ali is its knower, Ja’far Ibn Muhammad is its writer, Moosa Ibn Ja’far is its enumerator, Ali Ibn Moosa is its interpreter, saviour and the repeller of its enemies, and who will bring its believers nearer, Muhammad Ibn Ali is its leader and its impeller, Ali Ibn Muhammad is its traveler and scholar, Hasan Ibn Ali is its announcer and its endower and the Qaem, the (last) successor is its quencher, implorer and its witness. Surely in these are the signs for the believers.” Ibn Shahr Aashob says that a group of narrators has narrated this tradition from Jaaber Ibn Abdullah Ansaari on the .(.authority of the Messenger of Allah (s.a.w.a

MEAH MANQEBAH(۲): Ali Ibn Abi Taalib (a.s.) narrates that the Messenger of Allah .۲۶۸ (s.a.w.a.) said, “I will meet you at the Hauz (pond of Kausar) while you, O Ali, will be its distributor, Hasan will be the protector, Husain will be the commander, Ali Ibn Husain will be the allocator, Muhammad Ibn Ali will be the dispenser, Ja’far Ibn Muhammad will be the impeller, Moosa Ibn Ja’far will be the enumerator of the lovers and the malicious and the uprooter of the hypocrites, Ali Ibn Moosa will adorn the believers, Muhammad Ibn

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Al-Manaqeb, vol. ۱, pg. ۲۹۲, Chap. Of what the sunnis have narrated; Meah - ۱ Manqebah, pg. ۲۴; Behaar al-Anwaar,vol. ۳۶, pg. ۲۷۰, Chap. ۴۱, Tr. No. ۹۱; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۵۰; Tabyeen al-Mahajjah, pg. ۲۴۳; Isbaat al-Hudaat, vol. ۳, pg. ۲۲۲, Chap. ۹, Section ۲۷, Tr. No. ۲۱۰; Al-Istinsaar, pg. ۲۲; Al-Awaalem, vol. ۱۵۳, pg. ۱۳۴, Tr. .No. ۶۸

Meah Manqebah, pg. ۲۳; Maqtal al-Husain, vol. ۱, pg. ۹۵, Section ۶, Al-Manaqeb, vol. -۲ ۱, pg. ۲۹۲; Faraaed al-Simtain, vol. ۲, pg. ۳۲۱, Section ۶۱, Tr. No. ۵۷۲; Al-Seraat al-Mustaqeem, vol. ۲, pg. pg. ۱۵۰, Chap. ۱۰, Section ۴; Kashf al-Astaar, pg. ۱۱۰; Al-Taraaef, pg. ۲۷۳, Tr. NO. ۲۷۱; Al-Najm al-Saaqeb, Chap. ۵۰; Al-Awaalem, vol. ۱۵/۳, pg. ۱۳۴, Tr. No. ۶۹; Behaar al-Anwaar, vol. ۲۶, pg. ۳۱۶, Chap. ۶, Tr. No. ۸۰; Al-Istinsaar, pg. ۲۳; Al-Insaaf,

.pg. ۱۴, Tr. No. ۱۰; Ghayah al-Maraam, Chap. ۱۴۱, Tr. No. ۲

Ali will take the people of paradise to their levels, Ali Ibn Muhammad will address his Shias and get them married to the Hoor al-Een, Hasan Ibn Ali will be the lamp of the people of paradise from which they gain light and the Qaem, the Haadi, the Mahdi will be their intercessor on the Day of Judgment when Allah will not permit except whomsoever He pleases and is satisfied with."

۲۶۹. AL-GHAIBAH OF SHAIKH TOOSI (R.A.)(۱): Abdullah Ibn Umar recounts that the Messenger of Allah (s.a.w.a) said, "Surely Allah, the High, revealed

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۱- Al-Ghaibah of Shaikh Toosi, pg. ۱۳۶, Tr. No. ۱۰۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۸, Chap. ۴۱, Tr. No. ۷۷; Al-Manaaqeb, vol. ۱, pg. ۲۹۳; Isbaat al-Hudaat, vol. ۲, pg. ۴۶۰, Section ۱۷, Chap. ۹, Tr. No. ۳۷۲ Al-Ghaibah of No'maani, pg. ۹۳, Chap. ۴, Tr. No. ۲۴; Behaar al-Anwaar, vol. ۳۶, pg. ۲۲۲, Chap. ۴۰, Tr. No. ۲۱; Al-Awaalem, vol. ۱۵/۳, pg. ۴۲, Tr. No. ۸; Tabyeen al-Mahajjah, pg. ۲۸۶; Al-Insaaf, pg. ۱۱۳, Tr. No. ۱۰۶.

to me when I was taken to the sky, 'O Muhammad! Whom did you depute (as your representative) in the earth, who is the most knowledgeable about that? I replied, 'My brother.' He asked, 'O Muhammad! Ali Ibn Abi Taalib?' I answered, 'Yes, O Lord.' He informed, 'O Muhammad! Indeed I scanned the earth as it ought to be scanned, then chose you from it. So, I am not remembered till you are remembered with Me. I am the Mahmood and you are Muhammad. Again, I scanned the earth as it ought to be scanned, then chose from it Ali Ibn Abi Taalib (a.s.). I made him your successor. So, you are the chief of the Prophets while Ali is the chief of successors. Then I derived for him a name from My Names. Thus, I am the Highest (al-A'laa) and he is Ali. O Muhammad! Verily, I created Ali, Fatemah, Hasan and Husain and the Imams from one light. Thereafter, I presented their mastership for the angels. So, whoever accepted, was from the proximate ones and whoever denied, was from the disbelievers. O Muhammad! If a person from My slaves worships Me till his last breath but meets Me in a state of denial of their mastership, I will make him enter My fire. O Muhammad! Would you like to see them?' I replied in the affirmative. He ordered me to come forward. I came forward and there were Ali Ibn Abi Taalib, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the Qaem who was like a brilliant star in their midst. I asked, 'O Lord! Who are these?' He replied, 'These are the Imams and this is the Qaem. He will make My permissible, permissible and My prohibited, prohibited and take revenge from My enemies. O Muhammad! Love him and love the one who loves him.'"

۲۷۱. AL-ARBAEEN OF AL-HAAFEZ ABU AL-FATH MUHAMMAD IBN ABI

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AL-FAWAARES(١): Ameerul Momineen Ali Ibn Abi Taalib (a.s.) informs that my brother, the Messenger of Allah (s.a.w.a.) said to me, "One who loves that he should meet Allah, Mighty and Glorified be He, while He is turning to him and not away from him, then he should befriend Ali (a.s.). Whoever desires that he meets Allah, Mighty and Glorified be He, while He is satisfied with him, then he should befriend your son Hasan (a.s.). Whoever loves that he meets Allah, while he is absolutely fearless, then he should befriend your son Husain (a.s.). Whoever loves that he meets Allah, while He is purified and cleansed of his sins, then he should befriend Ali Ibn Husain (a.s.). For THEIR MARKS ARE سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ,surely, it is like Allah, the High, has said ON THEIR FACES DUE TO THE EFFECTS OF PROSTRATION (٢) . Whoever loves that he meets Allah, Mighty and Glorified be He, while his eyes are soothed, then he should befriend Muhammad Ibn Ali (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, while his book is given in his right hand, then he should befriend Ja'far Ibn Muhammad al-Sadeq (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, pure and purified, then he should befriend Moosa Ibn Ja'far, the light, the Kaazem (a.s.). Whoever loves that he meets Allah, while he is laughing, then he should befriend Ali Ibn Moosa al-Reza (a.s.). Whoever loves that he meets Allah, while his grades are raised and his sins are replaced with good deeds, then he must befriend his son Muhammad (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, while his accounting is done very lightly and he enters the paradise whose breadth is equal to the heavens and the earth, prepared for the pious ones, then he must befriend his son Ali (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be

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١- Al-Arbaeen, Tr. No. ۴; Al-Abaqaat, vol. ١٢, pg. ٢۵٣, Tr. No. ٢; Kashf al-Astaar, pg. ۶٠; Al-Fazaael, pg. ١١۶; Behaar al-Anwaar, vol. ٣۶, pg. ٢٩۶, Chap. ۴١, Tr. No. ١٢۵.

٢- Surah Fath (۴٨): Verse ٢٩.

He, while he is from the successful ones, then he must befriend his son Hasan al-Askari (a.s.). And whoever loves that he meets Allah, Mighty and Glorified be He, while his belief is complete, his Islam is excellent, then he must befriend his son Saaheb al-Zamaan, the Mahdi (a.t.f.s.). These are the lamps in darkness, the Imams of guidance and the standards of piety. Then whoever loves them and befriends them, I am his ".'guarantor before Allah for paradise

KEFAAYAH AL-ASAR(۱): Alqamah Ibn Qais chronicles that when Ameerul .۲۷۲ Momineen (a.s.) was delivering a beautiful sermon in Masjid al-Kufa, he (a.s.) remarked, "Know that soon I will depart from you..." A person called Aamer Ibn Kaseer stood up and pleaded, 'O Ameerul Momineen (a.s.)! You have informed us about the Imams of disbelief and the caliphs of falsehood. Please inform us about the rightful Imams and truthful tongues after you.' He (a.s.) responded, "Yes. Certainly it is a covenant which the Messenger of Allah (s.a.w.a.) has promised to me that this affair (Islam) will be ruled by twelve Imams. Nine of these will be from the progeny of Husain (a.s.). Indeed, the Messenger of Allah (s.a.w.a.) has informed, 'When I was taken to the sky, I looked at the leg of the Throne, where it was written, 'There is no god but Allah. Muhammad is the messenger of Allah. I have supported him with Ali and helped him with Ali.' I saw twelve lights and asked, 'O Lord! Whose lights are these?' I was told, 'O Muhammad! These lights are the Imams from your progeny.' I (Ali a.s.) requested, 'O Messenger of Allah (s.a.w.a.)! Name them for me. He said, 'Yes. You are the Imam and the caliph after me. You will repay my debts and fulfil my promises. After you, your two sons Hasan and Husain (will be the Imams). Husain will be ,succeeded by his son, Ali, after him

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Kefaayah al-Asar, pg. ۲۱۳, Chap. ۲۹, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۴, -۱ Chap. ۴۱, Tr. No. ۲۲۵; Al-Insaaf, pg. ۲۳۲, Tr. No. ۲۲۷; Tabyeen al-Mahajjah, pg. ۳۱۰, Tr. .No. ۲۰

his son Muhammad called as Baaqer, after Muhammad, his son Ja'far, called Sadeq, after Ja'far, his son, Moosa called al-Kazem, after Moosa, his son Ali called Reza, after Ali, his son Muhammad called Zaki, after Muhammad, his son Ali called Naqi, after Ali, his son Hasan called Ameen, Askari. The Qaem will be from the descendants of Husain. He will be my namesake and the most similar of the people to me. He will fill the earth with justice and equity as it would be replete with injustice and ”'...oppression

KEFAAYAH AL-ASAR(١): Yahya Ibn No'maan narrates, 'I was with Husain (a.s.) . ٢٧٣ when a veiled dark-brown skinned Arab entered and saluted him. Husain (a.s.) replied .to his salaam

'.The Arab said, 'O son of Allah's messenger! (I have a) question

".He (a.s.) said, "Bring it forth

and certitude (ایمان) The Arab enquired, 'How much is the difference between belief '?(یقین)

".He (a.s.) responded, "Four fingers

'?How'

Belief is what we hear, while certitude is what we see and the distance between the" ".eyes and the ears is four fingers

'?What is the distance between the sky and the earth'

".An accepted prayer'

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Kefaayah al-Asar, pg. ٢٣٢, Chap. ٣١, Tr. No. ٢; Behaar al-Anwaar, vol. ٣۶, pg. ٣٨۴, -١ Chap. ۴٣, Tr. No. ۵; Tabyeen al-Mahajjah, pg. ٣٣١, Tr. No. ٢٧; Al-Insaaf, pg. ٣٢۶, Tr. No. .٣٠١; Al-Awaalem, vol. ١۵/٣, pg. ٢۵۶, Chap. ٢١۴

‘What is the distance between the east and the west?’

“The distance of a day for the sun.”

‘What is the respect of a man?’

“His needlessness from the people.”

‘What is the most evil thing?’

“Sins by an old man is evil, anger by a king is evil, lies by a noble is evil, miserliness by a wealthy person is evil and greed by a scholar is evil.”

‘You have spoken the truth, O son of Allah’s messenger. Then inform me about the number of the Imams after the Messenger of Allah (s.a.w.a).’

“Twelve, equal to the number of chiefs of Bani Israael.”

‘Name them for me.’

Imam Husain (a.s.) lowered his head for a while, then raised it and said, “Yes. I will inform you, O Arab brother. Surely, the Imam and the caliph after the Messenger of Allah (s.a.w.a.) was my father, Ameerul Momineen Ali Ibn Abi Taalib (a.s.), my brother Hasan, myself and nine of my descendants. From them is Ali, my son followed by his son, Muhammad. After him, his son Ja’far followed by his son, Moosa, his son, Ali, his son, Muhammad, his son, Ali, his son, Hasan and after him the Caliph, the Mahdi. He is the ninth of my descendants and he will establish the religion in the last era.”

The Arab stood up and left, glorifying the Prophet and his ancestors.

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KEFAAYAH AL-ASAR(۱): Ghaalib al-Johni narrates that Abu Ja'far Muhammad Ibn .۲۷۴ Ali, al-Baaqer (a.s.) said, "Surely the Imams after the Messenger of Allah (s.a.w.a.) are like the number of the Bani Israel chiefs and they were twelve. Whoever takes them as their masters will be successful and whoever bears enmity against them will be destroyed. Indeed, my father has narrated from his ancestors that the Messenger of Allah (s.a.w.a.) said, 'When I was taken to the skies, I looked at the leg of the Throne where it was written, 'There is no god but Allah. Muhammad is the Messenger of Allah. I have supported him with Ali and I have helped him with Ali.' I saw written in places Ali, Ali, Ali, Muhammad, Muhammad, Ja'far, Moosa, Hasan and Husain and the Hujjah. I have enumerated them for you and they are twelve. I asked, 'O Lord! Who are these whom I am seeing?' He replied, 'O Muhammad! This is the light of your successor and your two grandsons and these are the lights of the Imams from their progeny. ".'Through them I will reward and through them I will punish

KEFAAYAH AL-ASAR(۲): Kumayt Ibn Abi Al-Mustahil narrates, 'I went to my . ۲۷۵ master, Abu Ja'far Muhammad Ibn Ali al-Baaqer (a.s.) and asked, 'O son of Allah's Messenger! I have written a few poems in your eulogy. Do you permit me to recite them for you?' Imam (a.s.) replied, "These are the days of Beez." (۳) I argued, 'But these (verses) are exclusively for you.' Imam (a.s.) said, "Bring them

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۱- Kefaayah al-Asar, pg. ۲۴۴, Chap. ۳۳, Tr. No. ۱; Al-Awaalem, vol. ۱۵/۳, pg. ۲۶۲, Chap. ۶, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۰, Chap. ۴۵, Tr. No. ۱; Al-Insaaf, pg. ۲۵۹, Tr. .No. ۲۴۳

۲- Kefaayah al-Asar, pg. ۲۴۸, Chap. ۳, Tr. No. ۴; Al-Insaaf, pg. ۲۷۰, Tr. No. ۲۵۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۰, Chap. ۵, Tr. No. ۲; Al-Awaalem, vol. ۱۵/۳, pg. ۲۶۲, Chap. ۶, Tr. No. .۲; Tabyeen Al-Mahajjah, pg. ۳۲۹, Tr. No. ۲۶

۳- The thirteenth, fourteenth and fifteenth of every month are called as 'Ayyam-e-Beez'. Apparently, Imam (a.s.) has hinted that recitation of poems on these days are .(abominable (makrooh

".forth

The first four verses that I recited were on the changing of times, the fickleness of fortunes and that the ultimate robe of every man is his shroud (كفن). Hearing these two couplets, Imam (a.s.) cried and so did his son, Imam Sadeq (a.s.) and I also heard his slave girl sobbing from behind the curtain.

The next two couplets talked as to how even their close ones had forsaken the Imams and how their remembrance stimulates grief and restlessness in our existence. Again, Imam (a.s.) cried and said, "When a person remembers us or we are mentioned before him and tears flow from his eyes, even if they are equal to the size of a fly's wing, Allah will build a house for him in paradise and will make it as a barrier between him and the hell."

The following two couplets were about the joy of being associated with the Imams (a.s.) and about the injustices meted out to them.

Imam (a.s.) took my hand and prayed, "O Allah! Forgive all the sins of Kumayt, past and present."

The last couplet went as follows

When will the truth be established concerning you and

When will your second Mahdi uprise.

Imam (a.s.) exclaimed, "Soon, Inshallah, soon. O Aba Mustahil! Our Qaem is the ninth descendant of Husain (a.s.). For, the Imams after the Messenger of Allah (s.a.w.a.) are twelve and the twelfth is the Qaem." I asked, 'Master! Who are these twelve?' He (a.s.) replied, "The first of them is Ali Ibn Abi Taalib (a.s.) followed by Hasan, Husain, Ali Ibn Husain and myself. After me, this son of

mine – and he kept his hand on the shoulder of Imam Sadeq (a.s.) – Ja'far." I enquired, 'And after him?' He (a.s.) explained, "His son Moosa followed by the son of Moosa, Ali, then the son of Ali, Muhammad, followed by the son of Muhammad, Ali. Then the son of Ali, Hasan and he is the father of the Qaem, who will emerge and fill the world with justice and equity and cure the hearts of our Shias." I asked, 'When will he reappear, O son of Allah's Messenger?' He (a.s.) answered, "Indeed, the Messenger of Allah (s.a.w.a.) was asked the same question and he (s.a.w.a.) had replied that the likeness of Mahdi is the likeness of the Hour. It will not come to you but suddenly."

۲۷۶. KEFAAYAH AL-ASAR(۱): Jaaber Ibn Yazeed al-Jo'fi reports, 'I asked Abu Ja'far Muhammad Ibn Ali al-Baaqer (a.s.), 'O son of Allah's Messenger! Verily, a group thinks that Allah, the High, has placed Imamat in the posterity of (both) Hasan and Husain.' He (a.s.) denied, "They lie, by Allah, did they not hear Allah, high be His remembrance, says, وجعلها كلمه باقيه فى عقبه AND HE MADE IT A WORD TO CONTINUE IN HIS POSTERITY.(۲) Then, did he make it but in the posterity of Husain (a.s.)? O Jaaber! Surely the Imams are those whose Imamat has been documented by the Messenger of Allah (s.a.w.a.). They are those about whom the Messenger of Allah (s.a.w.a.) says, 'When I was taken to the sky for ascension, I found their names written on the leg of the Throne with light, twelve names. From them were Ali, his (Prophet's) two grandsons, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and al-Hujjah, al-Qaem. These are the Imams from the chosen and purified Ahle Bait (a.s.). By Allah! None can claim Imamat except us but that

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۱- Kefaayah al-Asar, pg. ۲۴۶, Chap. ۳۳, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۷, Chap. ۴۱, Tr. No. ۲۲۶; Al-Muhajjah, pg. ۱۹۸, Verse ۸۳, Tr. No. ۱; Tabyeen Al-Mahajjah, pg. ۲۸۷; Al-Awaalem, vol. ۱۵/۳, pg. ۲۳۳, Tr. No. ۲۲۳; Al-Insaaf, pg. ۱۱۷, Tr. No. ۱۰۸.

۲- Surah Zukhruf (۴۳): Verse ۲۸.

Allah, the High, will gather him alongwith Iblees and his army.' Then Imam (a.s.) took a deep breath and said, 'May Allah not observe the rights of this nation as they have not observed the rights of their Prophet. By Allah! Had the truth been left for those worthy of it, no two persons would have disputed concerning Allah. Then Imam (a.s.) recited a ,couplet whose meaning went as follows

Surely the Jews for the love of their Prophet'

,believed in the calamities of various eras

but the believers due to the love of Muhammad's progeny

'.were thrown in the fire as punishment

I asked, 'Master! Is not this affair for you?' Imam (a.s.) replied in the affirmative. I enquired again, 'Then why are you sitting upon your rights and your claims, while AND STRIVE HARD و جاهـدوا فی الله حق جهاده هو اجتباکم ,Allah, Blessed and High be He, orders IN THE WAY OF ALLAH, A STRIVING AS IS DUE TO HIM. HE HAS CHOSEN YOU. (۱)' He (a.s.) retorted, "Why did Ameerul Momineen Ali (a.s.) sit upon his right? Because he did قال لو ان لی بکم قوه او آوی ,not find any helper. Did you not hear Allah say in the story of Lut HE SAID: AH! THAT I HAD POWER TO SUPPRESS YOU, RATHER I SHALL الی رکن شدید HAVE RECOURSE TO A STRONG SUPPORT. (۲) Or did you not hear Allah say in the THEN HE CALLED OUT TO HIS LORD, I HAVE BEEN فدعا ربّه انی مغلوبٌ فانتصر ,incident of Nuh ربّ انیّ ,OVERPOWERED, SO GRANT ME VICTORY. (۳) And He says in the story of Moosa HE SAID: MY LORD! SURELY I HAVE NOT لاـ املک إلاّـ نفسی و اخی فافرق بیننا و بین القوم الفاسقین CONTROL BUT MY OWNSELF AND MY BROTHER; THEREFORE MAKE A SEPARATION BETWEEN US AND THE NATION

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۱- Surah Hajj (۲۲): Verse ۲۸.

۲- Surah Hud (۱۱): Verse ۸۰

۳- Surah Qamar (۵۴): Verse ۱۰.

OF TRANSGRESSORS.(۱) So, when this is the state of the Prophet, then the successor is definitely more excusable. O Jaaber! Surely, the likeness of the Imam is the likeness of the Ka'bah, the people go to it and it does not go to the people."

۲۷۷. KEFAAYAH AL-ASAR (۲): Yunus Ibn Zibyaan has narrated a lengthy tradition from Imam Sadeq (a.s.) containing plenty of Divine Realities and true knowledge. In a part of that tradition, Imam (a.s.) says, "O Yunus! If you desire correct knowledge, then it is with us, Ahle Bait (a.s.). For surely, we have inherited and have been granted the path of wisdom (شرع الحکمه) and the desicive statement (فصل الخطاب). I enquired, 'O son of Allah's Messenger! Has everybody, who is from the Ahle Bait (a.s.), inherited like you, the children of Ali (a.s.) and Fatemah (s.a.), have done?' Imam (a.s.) replied, "None has inherited it except the twelve Imams." I requested, 'Name them for me, O son of Allah's Messenger.' He (a.s.) answered, "The first of them is Ali Ibn Abi Taalib, followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, then myself and after me, my son, Moosa, followed by his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and after Hasan, the Hujjah. Allah has chosen us, purified us and granted us what none in the universe has been granted."

۲۷۸. KEFAAYAH AL-ASAR(۳): Muhammad Ibn Abi Umair narrates from Heshaam, 'I was with Imam Ja'far Ibn Muhammad Sadeq (a.s.) when Moawiyah Ibn Wahb Ibn Abd al-Malik Ibn A'yan entered.

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۱- Surah Maaedah (۵): Verse ۲۵.

۲- Kefaayah al-Asar, pg. ۲۵۵, Chap. ۳۴, Tr. No. ۱; Al-Awaalem, vol. ۱۵/۳, pg. ۲۷۸, Tr. No. ۱۶; Behaar al-Anwaar, vol. ۳۶, pg. ۴۰۳, Chap. ۴۶, Tr. No. ۱۵; Al-Insaaf, pg. ۳۳۰, Tr. No. ۱۰۵; Tabyeen al-Mahajjah, pg. ۳۴۸, Tr. No. ۳۶.

۳- Kefaayah al-Asar, pg. ۲۵۶, Chap. ۳۴, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۴۰۶, Chap. ۴۶, Tr. No. ۱۶; Al-Awaalem, vol. ۱۵/۳, pg. ۲۸۱, Tr. No. ۱۸; Tabyeen al-Mahajjah, pg. ۳۳۴; Al-Insaaf, pg. ۳۱۳, Tr. No. ۲۸۸.

This tradition comprises of the discussions of Allah's recognition and other extremely) important topics, till it reaches to.) Then Imam (a.s.) said, "Verily, the most obligatory and essential of the duties on mankind is the recognition of the Lord and acknowledgement of slavery to Him. The (minimum) limit of recognition is to know that there is no god but Him and there is none similar or like Him. Also, he should know that Allah is Eternal, Present, Existent, not absent, Described but without any similar .or parallel. There is nothing like Him and He is the Hearing, the Seeing

After this, he should have the recognition of the Messenger and testify for his prophethood. The minimum recognition of the Messenger is to confess to his prophethood, and whatever he has brought from the Book or the commands or the .prohibitions are all from Allah, Mighty and Glorified be He

After this, he should have the recognition of the followed Imam, by his attributes, characteristics and his name in the states of difficulty and comfort. The minimum recognition of the Imam is that he is equal to a prophet, except the status of Prophethood, and his heir. And that his obedience is the obedience of Allah and His Messenger (s.a.w.a.). And that one should submit to him in every affair, refer to him and take from his sayings. Also, one should know that the Imam after the Messenger of Allah (s.a.w.a.) is Ali Ibn Abi Taalib followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, myself, then after me my son Moosa, after him his son, Ali, after him his son, Muhammad, after him his son, Ali, after him his son, Hasan and the Hujjah "...is the son of Hasan

KAMAAL AL-DEEN(١): Tameem Ibn Bohlool reports that I asked .٢٧٩

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Kamaal al-Deen, vol. ٢, pg. ٣٣۶, Chap. ٣٣, Tr. No. ٩; Al-Khesaal, vol. ٢, pg. ۴٧٨, Chap. ١٢, -١ Tr. No. ۴۶; Al-Oyoon, vol. ١, pg. ۵۴, Chap. ۶, Tr. No. ٢٠; Behaar al-Anwaar, vol. ٣۶, pg. ٣٩۶, Chap. ۴۶, Tr. No. ٢; Al-Awaalem, vol. ١۵/٣, pg. ٢٧٠, Tr. No. ٢; Al-Insaaf, pg. ١٠٩, Tr. No. ١٠٣; .Tabyeen al-Mahajjah, pg. ٣۴۶, Tr. No. ٣۵

Abdullah Ibn Abi Huzail about Imamat on whom is it obligatory and what are the signs of an Imam? He said to me, 'Surely, its evidence is that he is the proof upon the believers, the establisher of the affairs of the Muslims, speaks with the Quran, knower of Divine Laws, brother of the Messenger of Allah (s.a.w.a.), his caliph upon his nation, his successor upon them and his administrator who is unto the Prophet (s.a.w.a.) as Haroon (a.s.) was to Moosa (a.s.). His obedience is obligatory as per the saying of Allah, Mighty and Glorified be He, يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ O YOU WHO BELIEVE! OBEY ALLAH, OBEY THE MESSENGER AND THOSE IN AUTHORITY AMONGST YOU.(۱) And Allah, Mighty and Glorified be He, said, إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ONLY ALLAH IS YOUR MASTER AND HIS MESSENGER AND THOSE WHO BELIEVE, WHO ESTABLISH PRAYER AND GIVE ZAKAAT WHILE THEY ARE IN A STATE OF GENUFLECTION (RUKU'). (۲) He is entitiled for mastership and Imamat was confirmed for him on the day of Ghadeer-e-Khumm by the saying of the Messenger of Allah (s.a.w.a.) on the command of Allah, Mighty and Glorified be He, " Do I not have more authority upon you than you yourselves?" They all replied in the affirmative. He (s.a.w.a.) declared, " Then, of whomsoever I am his master, Ali is his master. O Allah! Take him as Your slave, who takes him (Ali) as his master and take him as Your enemy, who takes him as his enemy. Help him who helps him and forsake him who forsakes him. Honour him who supports him." This was Ali Ibn Abi Taalib, the chief of the faithfuls, the leader of the pious, the chief of the handsome, the most superior of the successors and the best of all creation after the Messenger of the Lord of the worlds. After him are Hasan and

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۱- Surah Nisaa (۴): Verse ۵۹.

۲- Surah Maaedah (۵): Verse ۵۵

Husain, the two grandsons of the Messenger of Allah (s.a.w.a.) and the sons of the best of the women. They will be followed by Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad Ibn Hasan (peace be upon them all), one after the other. They are the progeny of the Messenger (s.a.w.a.), the known ones through successorship and Imamat. The earth cannot exist without a proof from them in every era and in every time. They are the strong rope, the Imams of guidance, and the proof upon the people of the world till Allah inherits the earth and whoever is on it. Whoever opposses them, is deviated and has left the truth and guidance. Indeed, they have been talked about by the Quran and the Messenger has spoken concerning them elaborately. Surely, one who dies without recognizing them dies the death of ignorance. Verily, in them their religion are the traits of precautious piety, chastity, truthfulness, betterment (of the people), striving hard (in the way of Allah), repaying the trust to the good doer as well as the transgressor, prolonging the prostration, performing the night prayers, abstaining from the prohibited, awaiting the reappearance with patience and keeping good company and good neighbourhood.

۲۸۰. AMAALI AL-SADOOQ(۱): Shah Abdul Azeem al-Hasani (r.a.) narrates, 'I went to meet my master (the tenth Imam) Ali Ibn Muhammad al-Naqi (a.s.).' When he (a.s.) saw me, he (a.s.) remarked, "Welcome, O Aba Qaasim! You are our real follower."

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۱- Amaali al-Sadooq, pg. ۳۰۲, Majlis ۵۴, Tr. No. ۲۴; Kamaal al-Deen, vol. ۲, pg. ۳۷۹, Chap. ۳۷, Tr. No. ۱; Al-Awaalem, vol. ۱۵/۳, pg. ۲۹۴, Chap. ۱۱, Tr. No. ۱; Al-Tawheed, pg. ۸۱, Chap. ۲, Tr. No. ۳۷; Kefaayah al-Asar, pg. ۲۸۶, Chap. ۳۸, Tr. No. ۱; E'laam al-Waraa, pg. ۴۳۶; Chap. ۲, Section ۲; Kefaayah al-Muhtadi, pg. ۱۰۱, Tr. No. ۲۷; Behaar al-Anwaar, vol. ۳, pg. ۲۶۸, Chap. ۱۰, Tr. No. ۴ vol. ۳۶, pg. ۴۱۲, Chap. ۴۷, Tr. No. ۲ Al-Insaaf, pg. ۲۱۹, Tr. No. ۲۱۲; Sifaat al-Shia, pg. ۹۰, Tr. No. ۶۸; Rawzah al-Waaezin, vol. ۱, pg. ۳۱; Kashf al-Ghummah, vol. ۲, pg. ۵۲۵; Isbaat al-Hudaat, vol. ۱, pg. ۵۴۲, Chap. ۹, Section ۱۳, Tr. No. ۳۵۴.

I asked, ‘O son of Allah’s Messenger! I intend to present my religion before you. If it is right, then I will remain steadfast on it till I meet Allah, Mighty and Glorified be He (i.e. ’.(till my death

”.Imam (a.s.) ordered, “Come forth with it, O Abul Qaasim

I said, ‘Verily, I believe that Allah, the High, is One. There is nothing like Him. He is and the limit of immanence (ابطال) removed from the two limits, the limit of negation He does not have a body or form or accident(۱) or substance. Nay! He is the .(تشبيه) Maker of bodies, the Creator of forms, the Originator of the accidents and the .substances and the Lord of everything, its Owner, its Maker and its Initiator

Indeed, Muhammad (s.a.w.a.) is His servant and His Messenger, the seal of the Prophets and there is no Prophet after him, till the Day of Judgment. His Shariah is the .last Shariah and there is no Shariah after it till the Day of Judgment

I also believe that the Imam, the Caliph and the Master of the affair after him is Ameerul Momineen Ali Ibn Abi Taalib (a.s.) followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, .Muhammad Ibn Ali, then you O my Master

He (a.s.) informed, “After me is my son Hasan (al-Askari). How difficult will be the ”?(condition of the people concerning his successor (i.e. the twelfth Imam

’?I asked, ‘Why will that be so, my master

He (a.s.) explained, “This is because he will be hidden and it will

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۱- Philosophical term for the Arabic equivalent of ‘aradh’.

not be permitted to use his name till he reappears. And when he does so, he will fill the ".earth with justice and equity as it would be fraught with injustice and oppression

'.I said, 'I believe

Then I said, 'I also believe that their friend is the friend of Allah and their enemy is the enemy of Allah. Their obedience is the obedience of Allah and their defiance is the is the truth, the questioning in (معراج) defiance of Allah. I also believe that the ascension is truth, weighing scale (صراط) the grave is the truth, paradise is truth, hell is truth, path will come and Allah will raise all those in the (قیامه) is truth and that the Hour (میزان) .graves

I also believe that the obligations after the mastership of the Ahle Bait (a.s.) are '.prayers, zakaat, fasting, hajj, jehaad, enjoining good and prohibiting evil

Thereafter, Imam Ali Ibn Muhammad (a.s.) remarked, "O Aba Qaasim! By Allah! This is the religion of Allah, which He has chosen for His servants. Then be steadfast on it, may Allah keep you steadfast through firm beliefs in this world as well as the ".hereafter

AL-KHESAAL(۱): Saqr Ibn Abi Dalf al-Karkhi reports, 'When Mutawakkil took away .۲۸۱ our master Abul Hasan al-Askari (a.s.), I came to ask about his well being. Mutawakkil's doorkeeper, Raazeqi, saw me and ordered that I should come to him. I .obliged

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Al-Khesaal, vol. ۲, pg. ۳۹۵, Chap. ۷, Tr. No. ۱۰۲; Kamaal al-Deen, vol. ۲, pg. ۳۸۲, Chap. -۱ ۳۷, Tr. No. ۹; Ma'ani al-Akhbaar, pg. ۱۲۳; Kefaayah al-Asar, pg. ۲۸۹, Chap. ۳۸, Tr. No. ۳; Jamaal al-Usboo', pg. ۲۵, Section ۳, Tr. No. ۱; E'laam al-Waraa, pg. ۴۳۷, Section ۲; Behaar al-Anwaar, vol. ۲۴, pg. ۲۳۸, Chap. ۶۰, Tr. No. ۱, vol. ۳۶, pg. ۴۱۲, Chap. ۴۷, Tr. No. ۳, Rawzah al-Waaezin, vol. ۲, pg. ۳۹۲; Al-Manaaqeb, vol. ۱, pg. ۳۰۸; Isbaat al-Hudaat, vol. .۱, pg. ۴۹۱, Chap. ۹, Tr. No. ۱۷۷; Al-Insaaf, pg. ۲۰۰, Tr. No. ۲۰۱

He asked, 'O Saqr! How are things with you?' I answered, 'Fine, Sir.' He asked me to sit down and talked about the past as well as the future. I thought unto myself that I had erred in coming. After dispersing the people from around him, he asked me, 'Why have you come?' I retorted, 'Just like that.' He enquired, 'Perhaps you want to know about the well being of your master.' I said, 'My master? My master is Ameerul Momineen (Mutawakkil).' He reprimanded, 'Keep quiet. Your master is the truthful master. Don't be shy before me because I am on your religion (i.e. I am also a Shia).' I exclaimed, 'All praise is for Allah.' He asked, 'Do you want to see him?' I replied in the affirmative. He said, 'Sit till the courier leaves him.' I did so. When the courier left, Raazeqi told his slave, 'Catch the hand of Saqr and take him to the room where the Alavi (implying Imam Ali Naqi a.s.) is imprisoned and leave them alone.' He took me to the room in which the Alavi was imprisoned and directed me to his cell. I went and saw Imam (a.s.) sitting on a mat and infront of him was a dug grave. I saluted him, he (a.s.) responded to my salutation and ordered me to sit down. I sat down. He (a.s.) asked, "O Saqr! What has brought you here?" I said, 'Master! I came to enquire about your well being. Then I looked at the grave and cried.' He (a.s.) pacified me saying, "O Saqr! Don't cry because no harm is going to reach unto us for the time being." I heard a sigh of relief, 'All praise is for Allah.' Then I asked, 'Master! There is a tradition narrated on the authority of the Prophet (s.a.w.a.) whose meaning I cannot understand.' He (a.s.) asked, "What is it?" I said, 'His (s.a.w.a.) saying, 'Do not commit aggression agaisnt the days, lest they assail you.' What does it mean?' He (a.s.) replied, "Yes. We are the days. The heavens and the earth subsist due to us, hence, Saturday refers to the Messenger of Allah (s.a.w.a.), Sunday refers to Ameerul Momineen, Monday refers to Hasan and Husain, Tuesday belongs to Ali Ibn Husain,

Muhammad Ibn Ali, Ja'far Ibn Muhammad, Wednesday is of Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali and myself. Thursday belongs to my son, Hasan Ibn Ali and Friday is of my grandson, around whom the groups of truth will gather. He will fill the earth with justice and equity as it would be filled with injustice and oppression. This is the meaning of the days. So, do not commit aggression against them in this world, lest they do so against you in the hereafter." Then he (a.s.) said, "You can leave and I don't ".guarantee your safety

KEFAAYAH AL-ASAR(١): Yahya Ibn Zaid(٢) says, 'I asked my father about the .٢٨٢ Imams.' He informed, 'The Imams are twelve, four have passed away and eight remain.' I requested, 'O Father! Name them.' He retorted, 'As for the past Imams, they are Ali Ibn Abi Taalib, Hasan, Husain and Ali Ibn Husain. As for the remaining, they are my brother Baaqer followed by Ja'far al-Sadeq, his son Moosa, his son Ali, his son Muhammad, his son Ali, his son Hasan and finally his son Mahdi.' 'O Father! Are you not from them?' He answered, 'No. But I am from the progeny.' I enquired, 'Then how did you know their names?' He explained, 'It is a promised covenant, which the '.Messenger of Allah (s.a.w.a.) pledged to us

KAMAAL AL-DEEN(٣): Imam Husain (a.s.) chronicles, 'I went to the Messenger of .٢٨٣ Allah (s.a.w.a.) while Ubayy Ibn K'ab was with

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Kefaayah al-Asar, pg. ٣٠٠, Tr. No. ١٠; Behaar al-Anwaar, vol. ۴۶, pg. ١٩٨, Chap. ١١, Tr. -١ .No. ٧٢; Tanqeeh al-Maqaal, vol. ٢, pg. ۴٧٠; Al-Insaaf, pg. ٣٢۴, Tr. No. ٢٩٨

.(.Zaid Ibn Ali Ibn Husain (a.s -٢

Kamaal al-Deen, vol. ١, pg. ٢۶۴, Chap. ٢۴, Tr. No. ١١; Al-Oyoon, vol. ١, pg. ۵٩, Chap. ۶, -٣ Tr. No. ٢٩; Faraaed al-Simtain, vol. ١, pg. ١۵۵, Chap. ٣۵, Tr. No. ۴۴٧; Al-Insaaf, pg. ٢۴٣, Tr. No. ٢٣٣; Qasas al-Anbiyaa, pg. ٣۶١, Section ١, Tr. No. ۴٣٧; Behaar al-Anwaar, vol. ٣۶, pg. ٢٠۴, Chap. ۴٠, Tr. No. ٨; Isbaat al-Hudaat, vol. ١, pg. ۴٧٧, Chap. ٩, Tr. No. ١٢٨; Ilzaam al-Naaseb, vol. ١, pg. ٢٠١; Tabyeen al-Mahajjah, pg. ٢۶۶, Tr. No. ۴; Al-Awaalem, vol. ١۵/٣, .pg. ۵٨

him.’ The Messenger of Allah (s.a.w.a.) exclaimed, “Welcome! O Aba Abdillah! O ”.adornment of the heavens and the earth

Ubayy asked, ‘O Messenger of Allah (s.a.w.a.)! How somebody other that you can be ’?the adornment of the heavens and earth

He (s.a.w.a.) replied, “O Ubayy! I swear by the One, Who raised me as a Prophet with truth. Verily, Husain Ibn Ali, in the heaven enjoys a greater position than in the earth. Surely, it is written on the right side of the Throne that he is the light of guidance, the ark of salvation, the untiring Imam, might, pride, the ocean of knowledge and the treasure-chest. (Is he still not the adornment of the heavens and the earth?). Certainly, Allah, Mighty and Glorified be He, has carried in his loins pure, blessed and chaste sperm, which was created before the creation came into existence in the wombs of the mothers, or semen flowed in the backs of the fathers, or even before day and night existed. Indeed, Allah inspired the creatures the prayers by which they would invoke but that Allah, Mighty and Glorified be He, would gather them with him (Husain). He will be their intercessor in his hereafter and Allah will remove from him, his difficulty, repay his debt, ease his affair, expand his path, strengthen him against ”.(his enemy and will not rip apart his veil (i.e. conceal his sins

’?(.Ubayy enquired, ‘What are these prayers, O Messenger of Allah (s.a.w.a

,He (s.a.w.a.) answered, “When you are sitting after finishing your prayers say

اللهم إنى أسألك بكلماتك ومعاقد عرشك وسكان سماواتك (وأرضك) وأنبيائك ورسلك (أن تستجيب لى) فقد رهقنى من أمرى عسر، فأسألك أن

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تصلی علی محمد وآل محمد وأن تجعل لی من عسری یسرا

O ALLAH! CERTAINLY I ASK YOU FOR THE SAKE OF YOUR KINGDOM, THE CONTRACTING PARTIES OF YOUR MIGHT, THE RESIDENTS OF YOUR HEAVENS (AND YOUR EARTH) AND YOUR PROPHETS AND MESSENGERS (THAT YOU ANSWER ME) BECAUSE DIFFICULTY HAS OVERCOME MY AFFAIR. THUS, I ASK YOU THAT YOU BLESS MUHAMMAD AND THE PROGENY OF MUHAMMAD AND THAT YOU MAKE MY AFFAIR EASY FOR ME.

Then surely Allah, Mighty and Glorified be He, will ease your affair, expand your heart for you and inspire unto you the testimony لاـ إله إلا الله 'There is no god but Allah' at the time of your death.'

Ubayy questioned, 'O Messenger of Allah (s.a.w.a.)! What is this sperm, which is in the loin of my beloved Husain (a.s.)?'

He (s.a.w.a.) elucidated, "The likeness of this sperm is like that of the moon, which throws light and shows the way; whoever follows it will be guided and whoever deviates from it will be led astray."

He asked, 'Then, what is his name and what is his supplication?'

He (s.a.w.a.) explained, "His name is Ali and his supplication is,

یا دائم یا دیموم، یا حی یا قیوم، یا کاشف الغم ویا فارج الهم، ویا باعث الرسل، ویا صادق الوعد

O ETERNAL! O EVERLASTING! O LIVING! O CONTROLLER! O RELIEVER OF SORROWS! O REMOVER OF GRIEF! O SENDER OF MESSENGERS AND O TRUTHFUL IN HIS PROMISE!

Whoever invokes through this supplication, Allah, Mighty and Glorified be He, will raise him alongwith Ali Ibn Husain and he

.a.s.) will be his guide to paradise)

Ubayy enquired, 'O Messenger of Allah (s.a.w.a.)! Will he have any caliph or '?successor

He (s.a.w.a.) replied, "Yes. For him will be the inheritances of the heavens and the ".earth

'?Ubayy asked, 'What does 'the inheritances of the heavens and the earth' mean

He (s.a.w.a.) replied, "Decreeing the truth, ordering righteousness, interpretation of ".the laws and explanation of what will be

'?Ubayy asked, 'What is his name

He (s.a.w.a.) replied, "His name is Muhammad. Verily, the angels will soon be .acquainted with him in the heavens and invoke with his invocation

اللهم إن كان لی عندك رضوان وود فاغفر لی ولمن تبعنی من إخوانی وشیعتی وطیب ما فی صلبی

O ALLAH! IF THERE IS ANY SATISFACTION OR LOVE NEAR YOU FOR ME, THEN FORGIVE ME AND WHOEVER FOLLOWS ME FROM MY BROTHERS OR MY FOLLOWERS, AND PURIFY WHAT IS IN MY LOIN, O THE MOST MERCIFUL OF ALL .MERCIFULS

Then, Allah will place in his loin a blessed, pure and immaculate sperm. Jibraeel informed me that surely Allah, Mighty and Glorified be He, has purified this sperm and named it Ja'far and made him a guide, the guided one, he is satisfied with Allah and ,Allah is satisfied with him. He prays to his Lord and says in his supplication

يـا ديـان غير متوان يـا أرحم الراحمين اجعـل لشـيعتى من النـار وقـاء، ولهم عنـدك رضاء، فاغفر ذنوبهم، ويسـر امورهم، واقض ديونهم، واستر عوراتهم، وهب لهم الكبائر التى بينك وبينهم، يا من لا يخاف الضـيم ولا تأخـذه سـنه ولا نوم، اجعل لى من كل (هم) وغم فرجا

O Untiring Provider! O the most Merciful of all mercifuls! Grant protection for my Shias from the fire and satisfaction near You for them. Then, forgive their sins, ease their affairs, repay their debts, conceal their secrets and forgive their major sins which are between You and them. O He, Who does not fear injustice nor does sleep and slumber .overtake Him! Grant salvation for me from every grief and sorrow

Whoever prays with this supplication, Allah will raise him with a white (bright) face along with Ja’far Ibn Muhammad to the paradise, O Ubayy! Surely Allah, Blessed and High be He, has placed in this sperm a pure, blessed and immaculate sperm, upon .which He has sent mercy. He named it Moosa and made him an Imam

Ubayy asked, ‘O Messenger of Allah (s.a.w.a.)! Have each one of them been described ’?in detail, procreate, inherit and describe each other in the aforementioned manner

He (s.a.w.a.) replied, “Jibraeel (a.s.) has described them for me on the authority of ”.Allah, the Lord of the worlds, Mighty be His Majesty

Ubayy asked, ‘Did Moosa (Ibn Ja’far) have any specific supplication, which he (a.s.) ’?prayed, other than the supplications of his forefathers

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He (s.a.w.a.) replied, “Yes. He will say in his supplications

يـا خـالق الخلق، ويـا باسـط الرزق، ويـا فالق الحب (والنوى)، ويا بارئ النسم ومحيى الموتى ومميت الاحياء، و (يا) دائم الثبات، ومخرج النبات افعل بى ما أنت أهله

O CREATOR OF CREATION! O GIVER OF SUSTENANCE! O SPLITTER OF GRAIN! O CREATOR OF WINDS! O GIVER OF LIFE TO THE DEAD AND WHO CAUSES DEATH TO THE LIVING! O EVERLASTING AND WHO BRINGS FORTH THE VEGETATION! DO .UNTO ME AS YOU ARE WORTHY OF DOING

One who invokes in this manner, Allah, Mighty and Glorified be He, will fulfill his needs and raise him on the Day of Judgment along with Moosa Ibn Ja’far. Surely, Allah has placed in his loin a pure and immaculate sperm with which He is satisfied. He has named it Ali and Allah, Mighty and Glorified be He, in His knowledge and His wisdom, was satisfied with his creation. He made him a proof for his Shias, through which they will demonstrate on the Day of Judgment. He has an invocation by which he invokes

اللهم أعطنى الهدى، وثبتنى عليه، واحشرنى عليه آمنا أمن من لا خوف عليه ولا حزن ولا جزع، إنك أهل التقوى وأهل المغفره

O ALLAH! GRANT ME GUIDANCE, MAKE ME FIRM ON IT, AND RAISE ME ON IT IN A STATE OF SECURITY, LIKE THE SAFETY OF THE ONE WHO HAS NEITHER FEAR NOR GRIEF NOR SORROW. SURELY, YOU ARE WORTHY OF FEAR AND WORTHY OF .FORGIVENESS

And verily, Allah, Mighty and Glorified be He, has put in his sperm a blessed, pure and immaculate sperm, with which He is satisfied and named him Muhammad Ibn Ali. He is the intercessor of his

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Shias and the inheritor of his grandfather’s knowledge. He has clear signs and apparent arguments. When he will be born, he will declare, لا إله إلا الله محمد رسول الله صلى الله عليه وآله THERE IS NO GOD BUT ALLAH. MUHAMMAD IS THE MESSENGER OF ALLAH. And he will recite in his supplications

يـا من لاـ شبيه له ولاـ مثـال، أنت الله لاـ إله إلاـ أنت ولاـ خـالق إلا أنت تفنى المخلوقين وتبقى أنت، حلمت عمن عصاك، وفى المغفره رضاك

O THE ONE WHO HAS NEITHER ANY SIMILAR NOR ANY EXAMPLE. YOU ARE ALLAH, THERE IS NO GOD BUT YOU AND THERE IS NO CREATOR BUT YOU. YOU WILL ANNIHILATE THE CREATURES WHILE YOU WILL REMAIN. YOU ARE FOREBEARING WITH THE ONE WHO DISOBEYS YOU AND IN FORGIVENESS IS YOUR SATISFACTION.

Whoever prays with this supplication, Muhammad Ibn Ali will be his intercessor on the Day of Judgment. Surely Allah, Blessed and High be He, has placed in his loin a pure, bright, blessed, immaculate and clean sperm. He has named it Ali Ibn Muhammad. He has clothed him with contentment and dignity, and deposited in him sciences and secrets of every hidden thing. Whoever meets him, he will inform him of what is in his heart and caution against his enemy and he will supplicate in this manner

يا نور يا برهان يا منير يا مبين يا رب اكفنى شر الشرور وآفات الدهور، وأسألك النجاه يوم ينفخ فى الصور

O LIGHT OF ALL LIGHTS! O PROOF! O ILLUMINATOR! O EXPLANATOR! O LORD! PROTECT ME FROM THE EVIL OF THE EVIL ONES AND THE CALAMITIES OF THE TIMES. I ASK YOU SALVATION ON THE DAY WHEN THE TRUMPET IS BLOWN.

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Whoever recites this supplication, Ali Ibn Muhammad will be his intercessor and his leader to paradise. Surely Allah, Blessed and High be He, has placed in his loin a sperm and named it Hasan Ibn Ali. He made him a light in His cities, a caliph in His earth, an honour for His nations, a guide for His Shias, an intercessor for them near their Lord, a punishment for those who oppose him, a proof for whoever befriends him and a clear ,argument for whoever takes him as an Imam. He will say in his supplication

يـا عزيز العز فى عزه، يـا عزيزا عزنى بعزك، وأيـدنى بنصــرك وأبعـد عنى همزات الشـياطين، وادفـع عنى بـدفعك وامنـع عنى بمنعك واجعلنى من خيار خلقك، يا واحد يا أحد يا فرد يا صمد

O MIGHTY OF REVERENCE IN HIS MIGHT! O MIGHTY! GRANT ME MIGHT FOR THE SAKE OF YOUR MIGHT, ASSIST ME WITH YOUR HELP, KEEP FAR FROM ME THE WHISPERINGS OF THE DEVILS, DEFEND ME WITH YOUR DEFENCE, PROTECT ME WITH YOUR PROTECTION AND MAKE ME FROM THE CHOSEN ONES OF YOUR !CREATURES. O ONE! O UNIQUE! O SINGULAR! O NEEDLESS

Whoever invokes with this supplication, Allah, the High, will raise him with him (Hasan Ibn Ali) and for him is salvation from hell even if it was obligatory on him. Surely Allah, Mighty and Glorified be He, has placed in the loin of Hasan, a blessed, pure, clean, immaculate and purified sperm. Every believer from whom Allah has taken the is satisfied with it and only the deniers will disbelieve in (ولايه) covenant of mastership him. He is the pure, immaculate, righteous, guide and guided Imam. He is the beginning of justice and its end. He will verify Allah, Mighty and Glorified be He, and Allah will verify him in his saying. He will emerge from Mecca till

the proofs and signs are manifested. In Taaleqaan (۱) , he will have treasures that are neither gold nor silver but beautiful war-horses and imposing men. Allah, Mighty and Glorified be He, will gather for him three hundred and thirteen men from distant cities equal to the number of the Muslim soldiers in Badr. With him is a sealed book, which comprises the number of his companions along with their names, their geneology, their cities, their business, their speech and their agnomen. They will be steadfast and .will strive hard in his obedience

Ubayy asked, 'And what will be his proofs and his signs, O Messenger of Allah '?(.(s.a.w.a

He (s.a.w.a.) replied, 'He will have a standard. When the time of his reappearance nears, this standard will unfurl on its own and Allah, Blessed and High be He, will give it the power of speech. The standard will call out, 'Emerge, O friend of Allah, and kill the enemies of Allah.' He will also have two flags and two marks, besides a sheathed sword, which will call out, 'Come forth, O friend of Allah, as it is not permitted for you to sit (quietly) before the enemies of Allah.' Then he will reappear and kill the enemies of Allah wherever he will find them. He will uphold the laws of Allah and judge by the judgment of Allah. Jibraeel will appear from his right side, Mikaaeel from his left, (Prophets) Shoaib and Saaleh infront of him. Soon, you will remember what I am telling you and I entrust my affairs to Allah, Mighty and Glorified be He, even if it is after a long time. O Ubayy! Congratulations to the one who meets him, congratulations to the one who loves him and congratulations to the one who believes in him. Allah will save him from destruction because of his acknowledgement in Him, in the Messenger of Allah

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۱- A state in modern Iran.

s.a.w.a.) and in all the Imams (a.s.). Allah will open for them the paradise. Their) likeness in the earth is like that of the (perfume) musk, the fragrance of which never diminishes after diffusion. Their similarity in the heavens is like that of an illuminated .moon, the light of which never extinguishes

Ubayy asked, 'O Messenger of Allah (s.a.w.a.)! How has Allah, Mighty and Glorified be '?He, explained the condition of these Imams

He (s.a.w.a.) answered, "Surely Allah, Blessed and High be He, sent down upon me twelve seals and twelve books. The name of each Imam is on his seal and his attribute .is in his book, may Allah bless them all

KAMAAL AL-DEEN(۱): Ibn Abbas reports, 'I heard the Messenger of Allah (s.a.w.a.) .۲۸۴ say, "Surely for Allah, Blessed and High be He, there is an angel called Dardaaeel {the tradition has a lengthy narration about this angel, the greatness of the world of creation, its expanse, the virtues of our master Imam Husain (a.s.) and the gravity of the crime of his murder, etc. till it reaches to}... the Imams after me are Ali – the guide, Hasan – the recipient of guidance, Husain – the helper, Ali Ibn Husain – the helped one, Muhammad Ibn Ali – the intercessor, Ja'far Ibn Muhammad – the benefactor, Moosa Ibn Ja'far – the trustee, Ali Ibn Moosa – the satisfied one, Muhammad Ibn Ali – the active, Ali Ibn Muhammad – the trusted one, Hasan Ibn Ali – ' ."...the knowing and the Qaem – behind whom Eesa Ibn Maryam (a.s.) will pray

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Kamaal al-Deen, vol. ۱, pg. ۲۸۲, Chap. ۲۴, Tr. No. ۳۶; Behaar al-Anwaar, vol. ۴۲, pg. -۱ ۲۴۸, Chap. ۱۱, Tr. No. ۲۴; Al-Awaalem, vol. ۱۷, pg. ۱۵, Chap. ۲, Tr. No. ۵; Al-Insaaf, pg. ۲۷۶, .Tr. No. ۲۵۶

۲۸۵. KEFAAYAH AL-ASAR(۱): Alqamah Ibn Muhammad al-Khuzrami chronicles that Ja'far Ibn Muhammad al-Sadeq (a.s.) said, "The Imams are twelve." I requested, 'O son of Allah's Messenger! Name them for me.' He (a.s.) obliged, "From the past, Ali Ibn Abi Taalib (a.s.), Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali and myself." I asked, 'And after you, O son of Allah's Messenger?' He (a.s.) answered, "Verily, I have willed unto my son, Moosa and he is the Imam after me." I questioned, 'Who will succeed Moosa?' He (a.s.) replied, "His son Ali, called as Reza. He will be buried in the land of Khurasan, a stranger. His son Muhammad will succeed him followed by his son Ali. After Ali, his son Hasan will succeed him followed by Mahdi the son of Hasan." Then he (a.s.) stated, "My father has narrated to me from his ancestors that the Messenger of Allah (s.a.w.a.) said, 'O Ali! When our Qaem emerges three hundred and thirteen men, equal to the number of Muslim soldiers at Badr, will gather around him. When the time of his reappearance nears, his sheathed sword will call out, 'Stand up, O friend of Allah and kill the enemies of Allah.'"

۲۸۶. OYOON AKHBAAR AL-REZA (A.S.)(۲): Abu Baseer reports that

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۱- Kefaayah al-Asar, pg. ۲۶۲, Chap. ۳۴, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۴۰۹, Chap. ۴۶, Tr. No. ۱۸, Al-Awaalem, vol. ۱۵/۳, pg. ۲۶۹, Chap. ۷, Tr. No. ۱; Al-Insaaf, pg. ۲۳۱, Tr. No. ۲۲۶; Tabyeen al-Mahajjah, pg. ۳۳۳, Tr. No. ۲۹; Isbaat al-Hudaat, vol. ۱, pg. ۶۰۳, Chap. ۹, Tr. No. ۵۸۷.

۲- Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg ۴۱, Chap. ۶, Tr. No. ۲; Al-Kaafi, vol. ۱, pg. ۵۲۷, Chap. ۱۸۴, Tr. No. ۳; Miraat al-Oqool, vol. ۶, pg. ۲۱۰; Faraaed al-Simtain, vol. ۲, pg. ۱۳۶; Taqreeb al-Maarif, pg. ۱۷۸; Al-Waafi, vol. ۲, pg ۲۹۶, Chap. ۳۱, Tr. No. ۷۵۵/۱; Al-Ikhtesaas, pg. ۲۱۰; Mashaareqo Anwaar al-Yaqeen, pg. ۱۰۳; Al-Manaaqeb of Ibn Shahr Ashob, vol. ۱, pg. ۲۹۶; Kamaal al-Deen, vol. ۱, pg. ۳۰۸, Chap. ۲۸, Tr. No. ۱; al-Ghaibah of Shaikh Tusi (r.a.), pg. ۱۴۳, Tr. No. ۱۰۸; Al-Ghaibah of No'maani, pg. ۶۲, Chap. ۴, Tr. No. ۵; E'laam al-Waraa, pg. ۴, Section ۲; Irshaad al-Quloob, vol. ۲, pg. ۱۰۸; Al-Ehtejaaj, pg. ۶۷; Behaar al-Anwaar, vol. ۳۶, pg. ۱۹۵, Chap. ۴۰, Tr. No. ۳; Tafseer al-Burhaan, vol. ۲, pg. ۱۲۳, Tr. No. ۶; Isbaat al-Hudaat, vol. ۲, pg. ۲۸۵, Chap. ۹, Tr. No. ۷۳; Al-Seraat al-Mustaqeem, vol. ۲,

pg. ١٣٧, Chap. ١٠; Isbaat al-Wasiyyah, pg. ٢٩, Tr. No. ۵; Al-Hidaayah, the Chapter of Twelve Imams (a.s.), Tr. No. ۵; Al-Awaalem, vol. ١۵/٣, pg. ۶٨, Tr. No. ۶; Al-Insaaf, pg. ٢١, Tr. No. ١٧; Tabyeen al-Mahajjah, pg. ٢٧١; Tr. No. ۵; Ilzaam al-Naaseb, vol. ١, pg. ٢١٣; .Taaweel al-Aayaat al-Zaaherah, pg. ٢١٠

Imam Sadeq (a.s.) said, "My father (a.s.) said to Jaaber Ibn Abdullah Ansaari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jaaber replied, 'Whenever you wish.' Thus, when my father (a.s.) met him in privacy, he (a.s.) asked him, "O Jaaber! Inform me about the Tablet which you saw in the hand of my mother, Fatemah, the daughter of the Messenger of Allah (s.a.w.a.) and what did she tell you as to what was written in it?" Jaaber replied, 'I hold Allah as Witness that I went to visit your mother, Fatemah (a.s.) during the lifetime of the Messenger of Allah (s.a.w.a.) to congratulate her for Husain (a.s.)'s birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my father and my mother be sacrificed for you, O daughter of Allah's Messenger (s.a.w.a.)! What is this Tablet?' She (s.a.) replied, "This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (s.a.w.a.). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it." Jaaber said, 'Thus, your mother Fatemah (a.s.) gave it to me. I read it and copied it.' My father (a.s.) asked, "O Jaaber! Can you show it (the copied manuscript) to me?" He replied in the affirmative. My father (a.s.) accompanied Jaaber to his house where he took out a book from a parchment and giving it to my father he said, 'I hold Allah as Witness that this is what I saw written in the Tablet:

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL. THIS IS A BOOK FROM ALLAH, THE MIGHTY, THE WISE TO MUHAMMAD, HIS LIGHT, HIS

AMBASSADOR, HIS VEIL AND HIS PROOF. THE TRUSTWORTHY SPIRIT (JIBRAEEL) HAS DESCENDED WITH IT FROM THE LORD OF THE WORLDS. O MUHAMMAD! MAGNIFY MY NAMES, BE GRATEFUL FOR MY BOUNTIES AND DO NOT DENY MY ENDOWMENTS. VERILY I AM ALLAH, THERE IS NO GOD BUT ME, THE DESTROYER OF THE OPPRESSORS, THE DEGRADER OF THE TYRANTS AND THE ESTABLISHER OF THE DAY OF JUDGMENT. VERILY I AM ALLAH, THERE IS NO GOD BUT ME. WHOEVER EXPECTS GRACE FROM OTHER THAN ME OR FEARS OTHER THAN MY JUSTICE AND MY PUNISHMENT, I WILL PUNISH HIM IN SUCH A WAY THAT I WILL NOT PUNISH ANYBODY IN THIS MANNER IN THE WORLDS. HENCE, WORSHIP ONLY ME AND RELY ONLY ON ME. INDEED, I DID NOT RAISE A MESSENGER, COMPLETED HIS DAYS AND TERMINATED HIS DURATION BUT THAT I APPOINTED FOR HIM A SUCCESSOR. CERTAINLY, I MADE YOU SUPERIOR OVER ALL OTHER PROPHETS AND MADE YOUR SUCCESSOR SUPERIOR OVER ALL OTHER SUCCESSORS. AFTER HIM, I HONOURED YOU WITH YOUR TWO GRANDSONS, HASAN AND HUSAIN. I MADE HASAN THE MINE OF MY KNOWLEDGE AFTER THE END OF THE DAYS OF HIS FATHER AND I MADE HUSAIN THE TREASURECHEST OF MY REVELATION, HONOURED HIM WITH MARTYRDOM AND SEALED IT FOR HIM WITH ETERNAL BLISS. SO, HE IS THE BEST OF THE MARTYRS AND THE HIGHEST OF THEM IN GRADE BEFORE ME. I HAVE PLACED MY PERFECT WORD WITH HIM AND THE COMPLETE PROOF NEAR HIM. .THROUGH HIS PROGENY, I SHALL REWARD AND I SHALL PUNISH

THE FIRST OF THEM IS THE CHIEF OF THE WORSHIPPERS AND THE ADORNMENT OF MY PAST FRIENDS, THEN HIS SON (MUHAMMAD) WHO RESEMBLES HIS GRANDFATHER AL-MAHMOOD (١) , THE SPLITTER OF MY KNOWLEDGE AND THE MINE OF MY WISDOM. SOON, THOSE WHO DOUBT CONCERNING HIS SON JA'FAR WILL BE DESTROYED. HE WHO REJECTS HIM HAS REJECTED ME. I SPEAK THE TRUTH, I WILL INDEED HONOUR THE POSITION OF JA'FAR AND MAKE HIM HAPPY VIS-à-VIS HIS SHIAS, HIS

.(A title of the Messenger of Allah (s.a.w.a -١

HELPERS AND HIS FRIENDS. AFTER HIM, I HAVE SELECTED MOOSA AND THERE WILL BE A BLINDING, DARK CORRUPTION SO THAT THE SPARK OF MY OBEDIENCE IS NOT TERMINATED, MY PROOF IS NOT HIDDEN AND MY FRIENDS ARE NOT AFFLICTED WITH MISFORTUNE. BEWARE! WHOEVER DENIES EVEN ONE OF THEM, HE HAS DENIED MY BOUNTY. WHOEVER CHANGES ONE VERSE FROM MY BOOK, THEN INDEED HE HAS ATTRIBUTED A LIE UNTO ME. THEN WOE UNTO THE LIARS, THE DENIERS WITH THE TERMINATION OF THE DURATION OF MY SERVANT, MY BELOVED AND MY CHOSEN ONE, MOOSA. VERILY, THE ONE WHO DENIES THE EIGHTH IS AS IF HE HAS DENIED ALL MY FRIENDS (IMAMS). ALI IS MY FRIEND, MY HELPER AND THE ONE UPON WHOM I HAVE PLACED PROPHETHOOD'S BURDEN OF PROOF AND CONFERRED UPON HIM MASTERSHIP. AN ARROGANT DEVIL (١) WILL MURDER HIM. HE WILL BE BURIED IN A CITY, WHICH THE RIGHTEOUS SERVANT (٢) HAS BUILT, NEXT TO THE WORST OF MY CREATURES. I SPEAK THE TRUTH, I WILL SOOTHE HIS EYES WITH MUHAMMAD, HIS SON AND HIS SUCCESSOR AFTER HIM. HE IS THE HEIR OF MY KNOWLEDGE, THE MINE OF MY WISDOM, THE PLACE OF MY JOY AND MY PROOF UPON MY CREATURES. NONE SHALL BELIEVE IN HIM BUT THAT THE PARADISE WILL BE HIS ABODE AND I WILL ALLOW HIM TO INTERCEDE FOR SEVENTY OF HIS FAMILY MEMBERS, EVEN IF ALL OF THEM ARE ELIGIBLE FOR HELL. I WILL COMPLETE HIS BLISS WITH HIS SON ALI, MY FRIEND, MY HELPER, MY WITNESS AMONGST MY CREATURES AND MY TRUSTEE UPON MY REVELATION. FROM HIM, I WILL BRING FORTH HASAN, THE CALLER TO MY PATH AND THE TREASURER OF MY KNOWLEDGE. THEREAFTER, I WILL COMPLETE THIS (CHAIN OF IMAMAT) WITH HIS SON م.ح.م.د, MERCY FOR THE WORLDS. HE WILL POSSESS THE PERFECTION OF MOOSA, THE BRIGHTNESS OF EESA AND THE PATIENCE OF AYYUB. SOON, MY FRIENDS WILL BE HUMILIATED IN HIS TIME AND THEIR HEADS WILL BE GIFTED AS TROPHIES LIKE THE HEADS OF THE TURKS AND THE DYLAMITES. THEY WILL BE KILLED,

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١- Ma'moon al-Abbasi.

٢- Implying Prophet Zulqarnain (a.s.) as he was the one who had built the city of

.Khorasan during his rule

THEY WILL BE BURNT, THEY WILL LIVE IN A STATE OF FEAR, TERROR AND TREPIDATION. THE EARTH WILL BE COLOURED WITH THEIR BLOOD AND WAILING AND SOBBING WILL BE COMMONPLACE AMONG THEIR WOMENFOLK. THEY ARE MY TRUE FRIENDS! THROUGH THEM I WILL REPEL ALL BLINDING AND DARK MISCHIEF, REMOVE THE EARTHQUAKES AND DO AWAY WITH THE BURDENS AND THE CHAINS. THEY ARE THOSE UPON THEM IS THE أُولَـٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَـٰئِكَ هُمُ الْمُهْتَدُونَ (BLESSINGS OF THEIR LORD AND MERCY. AND THEY ARE THE GUIDED ONES.(١)

Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'

٢٨٧. MUQTAZAB AL-ASAR(٢): Salmaan narrates, 'One day I went to the Messenger of Allah (s.a.w.a.). When he (s.a.w.a.) looked at me, he (s.a.w.a.) said, "O Salmaan! Surely Allah, Mighty and Glorified be He, did not raise a Prophet or a Messenger but that He has placed in him twelve successors." I acknowledged, 'O Messenger of Allah (s.a.w.a.)! I came to know about this from the People of the Book' He (s.a.w.a.) questioned, "O Salmaan! Do you recognise my twelve successors, whom Allah has chosen for Imamat after me?" I answered, 'Allah and His Messenger know the best.' He (s.a.w.a.) informed, "O Salmaan! Allah created me from His chosen Light. He called me and I obeyed Him. From my light, He created Ali. He called him to His obedience, so he obeyed Him. From my light and the light of Ali, He created Fatemah. He called her and she obeyed Him. From my light and the from the lights of Ali and Fatemah, He

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١- Surah Baqarah (٢): Verse ١٥٧.

٢- Muqtazab al-Asar, pg. ۶, Tr. No. ۶; Dalaael al-Imaamah, pg. ٢٣٧, Tr. No. ١١; Misbaah al-Shariah, pg. ۴۶, Chap. ۶٨-۶٩; Al-Mohtazar, pg. ١٠۶; Behaar al-Anwaar, vol. ۵٣, pg. ١۴٢, Chap. ٢٩, Tr. No. ١۶٢; Al-Seraat al-Mustaqeem, vol. ٢, pg. ١۴٢, Chap. ١٠, Section ١, Tr. No. ٢; Isbaat al-Hudaat, vol. ١, pg. ٧٠٨, Section ١٨, Tr. No. ١۴۵.

created Hasan and Husain. He called both of them and they obeyed Him. So, Allah, Mighty and Glorified be He, named us with five names from His names. Hence, Allah is Mahmood and I am Muhammad; Allah is al-Ali (the High) and he is Ali. Allah is Faatir (Creator) and she is Fatemah. Allah is Zu al-Ehsaan (the Owner of goodness) and this is Hasan. Allah is Mohsin (Obliger) and this is Husain. Thereafter, He created from us and from the light of Husain, nine Imams. He called them and they obeyed Him. Before Allah, Mighty and Glorified be He, created the established sky, the vast earth, the air, the water, the angels and the humans, we were in His knowledge lights, glorifying Him, listening to and obeying Him." Salmaan asked, 'O Messenger of Allah (s.a.w.a.)! May my father and my mother be sacrifice for you, what is the reward of the one who recognizes them?' He (s.a.w.a.) prophesied, "Whoever recognizes them as they ought to be recognized, follows them, befriends their friends and bears enmity against their enemies, then by Allah, he is from us, he will enter where we enter and he will reside where we reside."

I asked, 'O Messenger of Allah (s.a.w.a.)! Is it possible to believe in them without knowing their names and geneology?' He (s.a.w.a.) replied, "No, O Salmaan!"

I asked, 'O Messenger of Allah (s.a.w.a.)! Please introduce them unto me.' He (s.a.w.a.) elaborated, "You know till Husain. After him is the chief of the worshippers Ali Ibn Husain followed by his son, Muhammad Ibn Ali, the splitter of the knowledge of the Prophets and the Messengers, from the beginning till the end. After him will be Ja'far Ibn Muhammad, the truthful tongue of Allah. Then, Moosa Ibn Ja'far, the controller of anger, the forbearing in the way of Allah. Then, Ali Ibn Moosa, the one who is satisfied with the command of Allah. Then, Muhammad Ibn Ali, the generous, the

chosen one of Allah's creation. Then, Ali Ibn Muhammad, the guide towards Allah. Then, Hasan Ibn Ali, the silent, the trustee of Allah's secret. Then his son, the proof of Allah, so and so and he took his name, the son of Hasan, the Mahdi, one who will "...speak and rise with Allah's right

DALAAEL AL-IMAAMAH(۱): Ameerul Momineen (a.s.) reports, "The Messenger of .۲۸۸ Allah (s.a.w.a.) said to me, 'The night when I was taken for ascension, I saw palaces made of ruby, green chrysolite, pearls, corals and pure gold. Its floors were of pungent musk and its soil was of saffron. In them were fruits, dates, pomegranates, fairies, beautiful women, rivers of milk, rivers of honey flowing on pearls and jewels. There were domes on the two shores of these rivers and rooms, tents, servants and young ones. Its carpets were of brocades and silk and birds were in it. I asked, 'O my friend Jibraeel! For whom are these palaces and what's their status?' Jibraeel (a.s.) informed me, 'These palaces and whatever are in them, Allah, Mighty and Glorified be He, has created them thus and prepared in them as you see and their multiples, for the Shias of your brother, Ali, your caliph after you upon your nation. They (Shias) will be called in the last era as 'Raafezis' (۲) , an appellation more apt for other (than them). Yet, it will be an adornment for them because they will abandon falsehood and fasten unto truth. They are the real majority. (Also, these palaces are created) for the Shias of his son Hasan after him, for the Shias of Husain after him, for the Shias of his son Ali Ibn Husain after him, for the Shias of his son Muhammad Ibn Ali after him, for the Shias of his son Ja'far Ibn Muhammad after him, for the Shias of his son Moosa Ibn Ja'far after him, for the Shias of his son Ali Ibn Moosa after him, for the Shias of his son

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Dalaael al-Imaamah, pg. ۲۵۴, Tr. No. ۵۳; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۵, Chap. ۹, -۱ .Section ۶۹, Tr. No. ۸۳۵ vol. ۱, pg. ۷۲۴, Chap. ۹, Section ۲۷, Tr. No. ۲۱۱

.Literally, Raafezi means one who discards and abandons religion. – Translator -۲

Muhammad Ibn Ali after him, for the Shias of his son Ali Ibn Muhammad after him, for the Shias of his son Hasan Ibn Ali after him and for the Shias of his son Muhammad al-Mahdi after him. O Muhammad! These are the Imams after you, the standards of guidance and the lamps in darkness. Their Shias and the Shias of your progeny and their lovers are the truthful Shias. They are the friends of the Messenger of Allah (s.a.w.a.), who will abandon falsehood and keep away from it. They will aim for the truth and follow it. They will befriend them (the Imams) in their lives, visit their graves after their death, support them and strive for their love. Allah's Mercy is upon them. ".'Surely, He is the Forgiving, the Merciful

AL-GHAIBAH OF SHAIKH TOOSI (R.A.)(١): Jaaber al-Jo'fi chronicles, 'I asked Abu .٢٨٩ Ja'far (Imam Baaqer) (a.s.) concerning the interpretation of the saying of Allah, Mighty and Glorified be He, إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ خَلَقَ السَّمَاوَات وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ(٢). SURELY THE NUMBER OF MONTHS WITH ALLAH IS TWELVE MONTHS IN ALLAH'S ORDINANCE SINCE THE DAY HE CREATED THE HEAVENS AND THE EARTH, OF THESE FOUR BEING SACRED; THAT IS THE RIGHT RECKONING; THEREFORE BE NOT UNJUST TO YOURSELVES REGARDING THEM. My master (a.s.) heaved a deep sigh and said, "O Jaaber! As for the year, it is my grandfather the Messenger of Allah (s.a.w.a.) and its months are twelve months. They are from Ameerul Momineen till myself, and from me to my son Ja'far, followed by his son Moosa, then his son Ali, then his son Muhammad, then his son

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١ - Al-Ghaibah of Shaikh Toosi, pg. ١٤٩, Tr. No. ١١٠; Al-Manaaqeb of Ibn Shahr Ashob, vol. ١, pg. ٢٨٤; Noor al-Saqalain, vol. ٢, pg. ٢١٥, Tr. No. ١٤٠; Al-Mahajjah, pg. ٩٣, Chap. ٢٤; Al-Burhaan, vol. ٢, pg. ١٢٣, Tr. No. ٥ in the exegesis of Surah Taubah (٩): Verse ٣٦; Isbaat al-Hudaat, vol. ١, pg. ٥٤٩, Chap. ٩, Tr. No. ٣٧٥; Behaar al-Anwaar, vol. ٢٤, pg. ٢٤٠, .Chap. ٦٠, Tr. No. ٢

٢ - Surah Taubah (٩): Verse ٣٦

Ali, then his son Hasan and then his son Muhammad, al-Haadi, al-Mahdi. These are the twelve Imams, the proofs of Allah upon His creation and the trustees of His revelation and His knowledge. As for the four sacrosanct (۱) months, which are the strong religion, they are the four (of the twelve) who bear one name Ali and they are Ameerul Momineen Ali, my father Ali Ibn Husain, Ali Ibn Moosa al-Reza and Ali Ibn Muhammad (al-Naqi). Acknowledging the Imamat of these four, it is a strong religion. 'AND DO NOT OPPRESS YOURSELVES' means believe in all of them that you may be ".guided

TAWEEL AL-AAYAAT AL-ZAAHERAH (۲): Jaaber Ibn Yazeed al-Jo'fi enquired from .۲۹۰ ,Imam Ja'far Ibn Muhammad al-Sadeq (a.s.) regarding the interpretation of the verse AND SURELY FROM HIS SHIAS IS IBRAHEEM.(۳) He (a.s.) explained, وَإِنَّ مِن شِيعَتِهِ لَإِبْرَاهِيمَ "Verily, when Allah, Glorified be He, created Ibraheem (a.s.), the veil from his vision was raised and he saw a light on the side of the Throne." He asked, 'My God! What is this light?' He was told, 'This is the light of Muhammad, the chosen one of My creation.' He saw a light next to him (s.a.w.a.). Again he enquired, 'My God! What is this light?' He was told, 'This is the light of Ali Ibn Abi Taalib (a.s.), the helper of My religion.' Again, he saw three lights next to them and asked, 'My God! What are these lights?' He was told, 'This is the light of Fatemah (s.a.), I have separated her followers from the hell-fire and the lights of her two sons, Hasan and Husain.' He exclaimed, 'My God! I also see nine lights encircling them.' He was told, 'O Ibraheem! These are the Imams from the progeny of Ali and Fatemah.' Ibraheem (a.s.) pleaded, 'My God! For the sake of these

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.Literally, Horom is the pl. of Haraam which means prohibited -۱

Taweel al-Aayaat al-Zaaherah, pg. ۴۸۵ under surah saaffaat (۳۷): Verse ۸۳; Behaar -۲ al-Anwaar, vol. ۳۶, pg. ۱۵۱, Chap. ۳۹, Tr. No. ۱۳۱; Isbaat al-Hudaat, vol. ۳, pg. ۸۵, Chap. ۹, .Section ۵۳, Tr. No. ۷۸۷; Al-Mahajjah, pg. ۱۸۱, Chap. ۷۰, Tr. No. ۱

.Surah Saaffaat (۳۷): Verse ۸۳ -۳

five, let me know who are these nine (Imams)?' He was told, 'O Ibraheem! The first of them is Ali Ibn Husain, then his son Muhammad, then his son Ja'far, then his son, Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son al-Hasan and then his son, the Hujjah, the Qaem.' Ibraheem (a.s.) remarked, 'My God and my Master! I also see more lights that are encircling these lights and who cannot be enumerated but by You.' He was told, 'O Ibraheem! These are their Shias, the Shia of Ameerul Momineen Ali Ibn Abi Taalib (a.s.).' Ibraheem (a.s.) enquired, 'How will their Shias be recognized?' He (Allah) replied, 'They will perform fifty-one rakats of prayers (daily), recite 'IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL' loudly (in their prayers), recite Qunoot before Ruku' (genuflection) (۱) and wear their rings in their right hand.' Hearing this, Ibraheem (a.s.) pleaded, 'O Allah! Make me from the Shias of Ameerul Momineen!'" Imam (a.s.) says, "Then Allah, the High, informed about this in His Book through the verse, 'And surely from his Shias is Ibraheem'."

۲۹۱. AL-KAAFI(۲): Imam Ali Ibn Muhammad al-Naqi (a.s.) narrates, 'Ameerul Momineen (a.s.) was in Masjid al-Haraam (Kaabah) along with his son, Imam Hasan (a.s.) and Salmaan. He was reclining on the shoulder of the latter, when a handsome and well-dressed man

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۱- In the second rakat of each prayer.

۲- Al-Kaafi, vol. ۱, pg. ۵۲۵, Chap. ۱۸۴, Tr. No. ۱; Al-Waafi, vol. ۲, pg. ۲۹۹, Chap. ۳۱, Tr. No. ۷۵۶/۲; Al-Ghaibah of No'maani, pg. ۵۸, Chap. ۴, Tr. No. ۲; Kamaal al-Deen, vol. ۱, pg. ۳۱۳, Chap. ۲۹, Tr. No. ۱; Al-Oyoon, vol. ۱, pg. ۶۵, Chap. ۶, Tr. No. ۳۵; Elal al-Sharaae, pg. ۹۶, Chap. ۸۵, Tr. No. ۶; Tafseer al-Qummi, vol. ۲, pg. ۴۴; Al-Ehtejaaj, pg. ۲۶۶; Al-Ghaibah of Shaikh Toosi, pg. ۱۵۴, Tr. No. ۱۲۴; Isbaat al-Wasiyyah, pg. ۱۲۱; Dalaael al-Imaamah, pg. ۶۹, Tr. No. ۲۱; Taqreeb al-Maaref, pg. ۱۷۷; Behaar al-Anwaar, vol. ۳۶, pg. ۴۱۴, Chap. ۴۸, Tr. No. ۱ and Vol. ۵۸, pg. ۳۶, Chap. ۴۲, Tr. No. ۸ and pg. ۳۹, Tr. No. ۹; Isbaat al-Hudaat, vol. ۲, pg. ۲۸۳, Chap. ۹, Tr. No. ۷۲; Al-Mahaasin, pg. ۳۳۲; Hilyah al-Abraar, vol. ۱, pg. ۵۱۰, Chap. ۶, Tr. No. ۱; Al-Istinsaar, pg. ۳۱; Al-Insaaf, pg. ۹۰, Tr. No. ۸۱.

entered and saluted him. Ameerul Momineen (a.s.) replied to his salutation. The person sat down and said, 'O Ameerul Momineen (a.s.)! I ask you three questions. If you answer them correctly, I will know that people have failed in their duty concering you, which was imposed upon them and that they will not be safe in this world as well as the hereafter. But, if you fail to answer my questions, I will understand that you and they are both one and the same.' Ameerul Momineen (a.s.) told him, "Ask ,whatever you desire." He said

?Inform me that when a person sleeps, where does his soul go' ·

?What is the cause of remembrance and forgetfulness ·

How come one person resembles his paternal uncles while another is similar to his · ?maternal uncles

Ameerul Momineen (a.s.) turned to his son, Hasan and ordered, "O Aba Muhammad! Answer him." Imam Hasan (a.s.) answered his questions. Hearing the answers, the man exclaimed, "I bear witness that there is no god but Allah and I always believed this. I bear witness that Muhammad is the Messenger of Allah and I always believed this. I bear witness that you are the successor of Allah's Messenger and the upholder of His testimony and I always believed it." Then he turned to Imam Hasan and said, 'I bear witness that you are his successor and the upholder of His testimony and I bear witness that Husain Ibn Ali is the successor of his brother. I bear witness that Ali Ibn Husain is the successor of Husain after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him. I bear witness that Ja'far Ibn Muhammad is the successor of Muhammad after him. I bear witness that Moosa Ibn Ja'far is the successor of Ja'far after him. I bear witness that Ali Ibn Moosa is the successor of Moosa after him. I bear witness that Muhammad

Ibn Ali is the successor of Ali after him. I bear witness that Ali Ibn Muhammad is the successor of Muhammad after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him. I bear witness that Hasan Ibn Ali is the successor of Ali after him. I also bear witness that a person from the progeny of Hasan will neither have an agnomen nor will he be named till he manifests his affair. He will fill the earth with justice as it would be filled with injustice. Salutations be upon you, O Ameerul Momineen and the mercy of Allah and His blessings.' Then he stood up and went away. Ameerul Momineen (a.s.) said, "O Aba Muhammad! Follow him and see where he goes." Imam Hasan Ibn Ali (a.s.) went after him, and reports, 'The moment he kept his foot out of the Mosque, I did not comprehend where he disappeared from the earth of Allah. I returned to Ameerul Momineen (a.s.) and upprised him of the same.' He (a.s.) asked, "O Aba Muhammad! Did you recognize him?" I retorted, 'Allah, His Messenger and Ameerul Momineen know the best.' He (a.s.) answered, "He was (Prophet) Khizr."

۲۹۲. MANLAA YAHZOROH AL-FAQIH(۱): Abdullah Ibn Jandab reports that Imam Moosa Ibn Ja'far (a.s.) said, "You pray in the prostration of thanksgiving (sajdah al-shukr) thus,

أللّهـمّ إنّی أُشـهدک و اُشـهِدُ ملائکتَـکَ وَ أنبیـاءَ کَ وَ رُسُـلک و جمیـعَ خَلْقِـکَ اللهَ رَبّی وَالإسـلامَ دینی و محمـدًا نـبیّی و علیًّا والحسن و الحسـین و علی بن الحسـین و محمد بن علی و جعفر بن محمد و موسی بن جعفر و علی بن موسی و محمد بن علی و علی بن محمد والحسن بن علی و الحجّه بن

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۱- ManLaa Yahzoroh al-Faqih, vol. ۱, pg. ۳۲۹, Tr. No. ۱; Al-Kaafi, vol. ۳, pg. ۳۲۵, Chap. ۱۹۱, Tr. No. ۱۷; Al-Tahzeeb, vol. ۲, pg. ۱۱۰, Chap. ۷, Tr. No. ۴۱۶/۱۸۴; Mishbaah al-Mutahajjid, pg. ۱۶۸; Behaar al-Anwaar, vol. ۸۳, pg. ۲۳۵, Tr. No. ۵۹; Lawaame' of Sahebqaraani, vol. ۴, pg. ۱۷۶; Rawzah al-Muttaqeen, vol. ۲, pg. ۳۸۲.

الحسن بن علی أئمتی، بهم اتولّی و من اعدائهم اتبرا.

O Allah! Verily, I hold You as a witness and I hold Your angels, Your Prophets, Your Messengers and all Your creation as witnesses that Allah is my Lord, Islam is my religion, Muhammad is my Prophet, Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Hujjah, the son of Hasan are my Imams. I take .them as my masters and express disgust from their enemies

OYOON AKHBAAR AL-REZA (A.S.)(١): Ameerul Momineen Ali Ibn Abi Taalib (a.s.) . ٢٩٣ narrates, "The Messenger of Allah (s.a.w.a.) said, 'When I was taken to the heaven for ascension, my Lord, mighty is His Majesty, revealed unto me, 'O Muhammad! I glanced to the earth, chose you from it, appointed you as a Prophet and derived your while you are Muhammad. I (المحمود) name from My Name. So, I am the Praised One glanced for the second time, chose Ali from it, appointed him as your successor, your caliph, the husband of your daughter and the father of your progeny. I derived his while he is Ali. I (الاعلی) the Highest ,(العلی) name from My Name. So, I am the High created Fatemah, Hasan and Husain from the lights of you two. Thereafter, I presented their mastership before the angels. Whoever accepted it became from My close ones. O Muhammad! If a person worships Me till he breaks and becomes like a decomposed skin-bag but comes to me denying their mastership, I will not allow him to stay in My paradise nor will I provide him shadow beneath

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Oyoon Akhbaar al-Reza (a.s.), vol. ١, pg. ٥٨, Chap. ۶, Tr. No. ٢٧; Kamaal al-Deen, vol. -١ ١, pg. ٢٥٢, Chap. ٢٣, Tr. No. ٢; Kefaayah al-Asar, pg. ١٥٢, Chap. ٢٣, Tr. No. ٥; Isbaat al-Hudaat, vol. ٢, pg. ٣٢۶, Chap. ٩, Tr. No. ١٢۶; Behaar al-Anwaar, vol. ٣۶, pg. ٢۴٥, Chap. ۴١, Tr. No. ٥٨; Al-Muhtazar, pg. ٩٠; Tabyeen al-Mahajjah, pg. ٢٨٣, Tr. No. ١٠; Al-Insaaf, pg. .٢٩٩, Tr. No. ٢٧٧; Al-Awaalem, vol. ١٥/٣, pg. ۴۴, Tr. No. ٩

My Throne (arsh). O Muhammad! Do you like to see them?' I replied, 'Yes, O my Lord!' Then He, Mighty and Glorified be He, ordered, 'Raise your head.' I raised my head and saw the lights of Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, al-Hasan Ibn Ali and al-Hujjah Ibn al-Hasan, the Qaem, was right in the middle amongst them like a brilliant star. I asked, 'My Lord! Who are they?' He informed, 'They are the Imams and he is the Qaem, who will implement My permitted and prohibit My prohibitions. Through him I will take revenge from My enemies. He is the comfort for My friends and he is the one who will cure the hearts of your Shias ”'...from the oppressors, the deniers and the unbelievers

OYOON AKHBAAR AL-REZA (A.S.)(۱): Fazl Ibn Shaazaan reports, 'Mamoon asked .۲۹۴ Ali Ibn Moosa al-Reza (a.s.) to write for him the core of Islam in a brief and eloquent manner. Imam (a.s.) wrote to him thus, "Verily, the core of Islam is the testimony that there is no god but Allah, there is no partner for Him, the Lord, the One, the Unique, the Solitary, the Needless, the Controller, the All-Hearing, the All-Seeing, the Powerful, the Eternal, the Existing, the Surviving, the Knowing Who is not ignorant, the Powerful Who is not helpless, the Self-Sufficient Who is not needy and the Just Who does not oppress. He is the Creator of everything and there is nothing like Him. He has neither any similar nor opposite nor alike nor equal. He is the objective of worship, .supplication, inclination and fear

And that verily Muhammad is His servant, His messenger, His trustee, His purified one and His chosen one from among His

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Oyoon Akhbaar al-Reza (a.s.), vol. ۲, pg. ۱۲۱, Chap. ۳۵, Tr. No. ۱ and ۳; Behaar al- -۱ Anwaar, vol. ۱۰, pg. ۳۵۲, Chap. ۲۰, Tr. No. ۱; Isbaat al-Hudaat, vol. ۲, pg. ۳۵۴, Chap. ۹, Tr. .No. ۱۵۷

creation, the chief of the Messengers, the seal of the Prophets and the most superior in the entire universe. There is no prophet after him, there is no change in his nation .and there is no alteration for his shariat (ملّت)

And (to believe) that whatever Muhammad Ibn Abdullah (s.a.w.a.) has brought is the .clear truth

To testify for him (s.a.w.a.) and for all the past Prophets, Messengers and Proofs of .Allah (peace be on them all), who preceded him

To testify for his truthful, mighty Book which, 'Falsehood cannot reach unto it from in front or from behind, a descent from the Wise, the Praiseworthy.' (۱) And that it (the Holy Quran) is dominant over all the books and it is the truth from its beginning till its end. We believe in its clear as well as ambiguous verses, particular as well as general verses, promises as well as threats, abrogating as well as abrogated verses, its .stories and its news. None among the creatures has the power to bring its like

The guide after him (s.a.w.a.), the proof upon the believers, the upholder of the affairs of the Muslims, the interpretor of the Quran and the cognizant of its laws, is his brother, his caliph, his successor and his friend, the one who was unto him as Haroon was unto Moosa (a.s.), Ali Ibn Abi Taalib (a.s.), the chief of the faithfuls, the leader of the pious, the guide of the handsome (in faith), the most superior of the successors .and the heir of the knowledge of the Prophets and the Messengers

After him are his two sons, Hasan and Husain, the chief of the youth

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.Surah Fusselat (۴۱): Verse ۴۲ -۱

of paradise. After him is Ali Ibn Husain, the adornment of the worshippers, Muhammad Ibn Ali, the splitter of the knowledge of the Prophets, Ja'far Ibn Muhammad, the heir of the knowledge of the successors, Moosa Ibn Ja'far al-Kaazim, Ali Ibn Moosa al-Reza, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the .(Hujjah, the Qaem and the awaited one (blessings of Allah be on them all

I bear witness for them vis-à-vis successorship and Imamat. And that the earth will not be devoid of a proof of Allah, the High, upon His creatures in every time and era. They are the strong rope (al-urwah al-wusqaa), the Imams of guidance and the proof upon the people of the world till Allah inherits the earth and whosoever is upon it. Whoever opposes them is the deviator, who leads others astray, false and the forsaker of truth and guidance. They (Imams) speak from the Quran and explain on the authority of the Messenger of Allah (s.a.w.a.). One who dies without recognizing .them has died the death of ignorance

And that from their religion is precautious piety, chastity, truthfulness, righteousness, steadfastness, struggle, repaying the trust to the good as well as the transgressor, prolonging the prostration, fasting during the day, praying during the night, abstaining from the prohibited, awaiting salvation with patience, being a good neighbour, being a like Allah, the High, has (وضو) noble friend and (finally, always being with) ablutions '...commanded in His Book

KITAAB AL-FAZL IBN SHAAZAAN (۱): Sulaym Ibn Qais al-Hilaali reports, 'I enquired .۲۹۵ from Ameerul Momineen (a.s.), 'Surely I have

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Kefaayah al-Mahdi, pg. ۱۰, Tr. No. ۱; Isbaat al-Hudaat, vol. ۲, pg. ۵۴۱, Section ۱۴, - ۱ .(.Chap. ۹, Tr. No. ۳۵۷ and ۳۵۸ narrating from Al-Eteqaadaat of Shaikh Saduq (a.r

heard from Salmaan, Miqdaad and Abuzar things vis-à-vis the interpretation of Quran and the tradition of the Prophet (s.a.w.a.), other than what is available with the people. I also heard from you things that endorse what I have heard from these three. I see many things concerning the exegesis of the Quran and the interpretation of the Prophetic traditions while you oppose them in these and consider all of these as false and incorrect. Do you think that the people are attributing lies unto Allah and His Messenger (s.a.w.a.) deliberately and are indulging in the whimsical interpretation of ”?the Holy Quran

Ali (a.s.) replied, "Since you have asked, then understand the answer. Certainly, in the hands of the people, there is right as well as wrong, truth as well as lies, abrogating as well as abrogated, particular as well as general, clear as well as the ambiguous, and preserved as well as the imaginary. Indeed, lie was attributed unto the Messenger of Allah (s.a.w.a.) during his lifetime so much so that he (s.a.w.a.) had to deliver a sermon saying, 'O PEOPLE! MANY LIES HAVE BEEN ATTRIBUTED UNTO ME. SO, WHOEVER ASCRIBES ANYTHING FALSELY UNTO ME INTENTIONALLY, HIS SEAT WILL BE IN THE HELL FIRE.' Therefore, (obviously) the lies attributed to him (s.a.w.a.) after his .death will be much more than those ascribed to him (s.a.w.a.) in his lifetime

Any tradition that comes to you can originate only from four sources and there cannot :be a fifth source for it

A hypocrite, who professes faith apparently and feigns to believe in Islam, does not consider it as a sin or does not hesitate to attribute a lie to the Messenger of Allah (s.a.w.a.) deliberately. Had the people known that he is a hypocrite, a liar, they would neither accept from him nor verify in him. But they said, 'He is

from the companions of the Messenger of Allah (s.a.w.a.), he has seen and heard him · (s.a.w.a.). Hence they took from him without being aware of his condition. While Allah has informed about the hypocrites and described them in no uncertain terms as follows, وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ AND WHEN YOU SEE THEM, THEIR PERSONS WILL PLEASE YOU, AND IF THEY SPEAK, YOU WILL LISTEN TO THEIR SPEECH; (THEY ARE) AS IF THEY WERE BIG PIECES OF WOOD CLAD WITH GARMENTS(١) After him, they became close to the leaders of deviation and the callers towards the hell fire through vanity, lies and slander, who ordained actions for them, imposed them on the necks of the people and acquired the world through them. The masses merely follow the rulers and the world except the one whom Allah, the High has protected. This was the first of the four.

The second is the one who has heard a thing from the Messenger of Allah (s.a.w.a.), · could not memorize the exact wordings and developed a wrong notion about it but did not lie deliberately. So, he believes in whatever is with him, acts upon it, narrates it and says, 'I have heard it from the Messenger of Allah (s.a.w.a.).' Had the Muslims known that this is just his notion, they would not accept it. Even if he himself had known that this is his own imagination, he would have rejected it.

The third is he who heard that the Messenger of Allah (s.a.w.a.) has ordered something and later prohibited it or prohibited a thing and later ordered for it, but he is not aware of it. Hence, he has memorized only the abrogated part but is ignorant of the abrogating command. Had he known that this order has been abrogated, he would have rejected it and had the Muslims

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١- Surah Munaafeqoon (٦٣): Verse ٤.

known, when they heard it from him, that it is abrogated, they too would have dispelled it.

The fourth is he who did not ascribe a lie to the Messenger of Allah (s.a.w.a.) as he hates lies due to fear of Allah, the High, and respect for His Messenger (s.a.w.a.). He did not forget, rather, he memorized the exact wordings. Whenever he reproduced it, he did it in toto without adding anything to it or reducing a part of it. He was aware of the abrogating as well as the abrogated, while keeping away the abrogated one. He also knew that the tradition of the prophet is like the Quran, bearing the abrogating as well as the abrogated, the particular and the general and the clear and the ambiguous. Indeed, the sayings of the Messenger of Allah (s.a.w.a.), like the Holy Quran, were of two kinds, general and particular. Allah, Blessed and High be He, says, وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا AND WHATEVER THE APOSTLE GIVES YOU, ACCEPT IT, AND FROM WHATEVER HE FORBIDS YOU, KEEP BACK(۱) . Thus whoever did not know and did not follow what Allah and His Messenger (s.a.w.a.) implied with it became confused. All the companions of the Messenger of Allah (s.a.w.a.) were not asking questions about everything. Whoever asked him, understood and whoever understood preserved it. There was a group amongst them who never asked him (s.a.w.a.) a question. They preferred that a bedouin or a desert-folk comes and asks the Messenger of Allah (s.a.w.a.) a question and they listen to the answer. But I used to go to him (s.a.w.a.) everyday atleast once and every night atleast once, when he (s.a.w.a.) used to give me an absolutely private hearing. He (s.a.w.a.) answered what I asked and I went with him (s.a.w.a.) wherever he (s.a.w.a.) went. The companions of the Messenger of Allah

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۱- Surah Hashr (۵۹): Verse ۷.

s.a.w.a.) were aware that he (s.a.w.a.) did not treat anybody from the people in this) · manner as he (s.a.w.a.) dealt with me. Often, the Messenger of Allah (s.a.w.a.) used to come to my house. I too, used to go to some of his (s.a.w.a.) houses, when he (s.a.w.a.) used to ask his wives to leave that we could talk in private, and none remained there but me. On the other hand, when a visitor came and demanded privacy, he (s.a.w.a.) did not ask me, Fatemah or our two sons to leave. Whenever I asked him (s.a.w.a.) a question, he (s.a.w.a.) answered and when I was silent or my questions were exhausted, he (s.a.w.a.) commenced talking with me. So, no single verse of the Holy Quran descended upon the Messenger of Allah (s.a.w.a.) but that he (s.a.w.a.) read it for me and dictated it to me. I wrote it in my own hand-writing. He (s.a.w.a.) taught me its exegesis, its interpretation, its abrogating and abrogated verses, its clear and ambiguous verses, its particular and general verses, its apparent and concealed. He (s.a.w.a.) invoked Allah to grant me its understanding and its memorization. Consequently, I did not forget a single verse from the Book of Allah or any knowledge which he (s.a.w.a.) dictated to me. Whatever Allah taught him (s.a.w.a.) from the permissible or prohibited, command or prohibition, obedience or disobedience, past or present or any other book that was revealed before us, he (s.a.w.a.) taught it to me .and I memorized it. I did not forget a single alphabet from it

Whenever the Messenger of Allah (s.a.w.a.) informed me of these things, he (s.a.w.a.) placed his hand on my chest and prayed that He fills my heart with knowledge, understanding, wisdom and light. He used to supplicate, "O ALLAH! TEACH HIM, MAKE HIM MEMORISE AND DO NOT CAUSE HIM TO FORGET ANYTHING OF WHAT I HAVE INFORMED HIM AND TAUGHT HIM." One day, I said to him (s.a.w.a.), "O Messenger of Allah (s.a.w.a.)! May my father and my mother be held ransom for

you, from the time you have invoked Allah what you invoked, I did not forget anything nor whatever you have taught me, has escaped from me. Whatever you taught me, I wrote it down. Did you fear forgetfulness on my part?" He (s.a.w.a.) replied, "O brother! I did not fear forgetfulness on your part. I only loved to pray for you for, Allah, the High, had informed me that He will answer my prayers concerning you and your partners, whose obedience He has associated with my obedience, when He ordered concerning them, يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ O YOU WHO BELIEVE! OBEY ALLAH AND OBEY THE APOSTLE AND THOSE IN AUTHORITY FROM AMONG YOU(١). I asked, 'Who are they, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) answered, 'They are the successors after me. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither will they part from it nor will it separate from them till they meet me at the Hauz (of Kausar). Through them, my nation shall gain victory, and through them, it will rain. Through them, calamities will be repelled and supplications will be accepted.' I requested, 'Name them for me, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) obliged, 'O Ali! You are the first of them, then this son of mine – and he (s.a.w.a.) placed his hand on the head of Hasan. Then, this son of mine - and he (s.a.w.a.) placed his hand on the head of Husain, followed by his son, your namesake, Ali, the adornment of the worshippers. O brother! He will be born in your lifetime, so convey my salutations unto him. He will be followed by his son, Muhammad al-Baaqer, the splitter of my knowledge and the treasurer of the revelation of Allah, the High. Then his son, Ja'far al-Sadeq, then his son, Moosa al-Kazem, then his son, Ali al-Reza, then his son, Muhammad al-Taqi, then his son, Ali al-Naqi, then his son, Hasan al-Zaki and finally his son the Hujjah, the Qaem, the seal of my successors and my caliphs and the avenger from my

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١- Surah Nisaa (۴): Verse ۵٩

enemies. He will fill the earth with justice and equity as it will be replete with injustice and oppression." Then Ameerul Momineen (a.s.) says, "O Sulaym! By Allah, I recognize him when he is taking allegiance between the Rukn and the Maqaam. I also know the names of his helpers and the names of their tribes..."

۲۹۶. MISBAAH AL-MUTAHAJJID(۱): In a supplication (it has come):

يا ربّاه يا سيّداه يا غايه رغبتاه أسألك بك و بمحمّد و على و فاطمه و الحسن و الحسين و على بن الحسين و محمد بن على و على بن محمد والحسن بن على والقائم المهدى الائمّه الهاديه عليهم السلام أن تصلّى على محمّد و آل محمّد، وأسألك يا الله أن لا تشوّه خلقى بالنّار و أن تفعل بى ما أنت أهله

'O Lord! O Chief! O Pinacle of desire! I ask You for Your sake and for the sake of Muhammad, Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Qaem, the Mahdi, the guiding Imams (peace be on them all) that You bless Muhammad and the progeny of Muhammad. I ask You, O Allah, that You do not roast me in the hell fire and deal with me as You are worthy of.'

۲۹۷. MISBAAH AL-MUTAHAJJID(۲): Amongst the supplications that are to be recited after the morning prayers, the following has been highly recommended.

رضيت بالله ربّا و بالإسلام ديناً و بمحمد صلّى الله عليه و آله و سلّم نبيّا و

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۱- Misbaah al-Mutahajjid, pg. ۴۹.

۲- Misbaah al-Mutahajjid, pg. ۱۴۵.

بالقرآن کتاباً و بعلی إمامًا و بالحسن و الحسین و علی بن الحسین و محمّد بن علی و جعفر بن محمّد و موسی بن جعفر و علی بن موسی و محمّد بن علی و علی بن محمّد و الحسن بن علی والخلف الصالح ائمَّه وقاده...

I am satisfied with Allah as (my) Lord, with Islam as (my) religion, with Muhammad' (s.a.w.a.) as Prophet, with Quran as Book, with Ali as Imam and with Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the righteous successor as Imams and leaders...'

۲۹۸. MISBAAH AL-MUTAHAJJID(۱): Aasim Ibn Humaid reports that Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاه الحاجه) on Friday:

اللّهم و أتقرّب إلیک بولیّک و خیرتک من خلقک و وصیّ نبیّک مولای و مولی المؤمنین والمؤمنات قسیم النار و قائد الابرار

O Allah! I seek proximity to You through Your friend, the chosen one from Your creation, the successor of Your Prophet, my master and the master of the believing men and women, the separator from the hell fire and the leader of the righteous – till he (a.s.) said

اللّهم و أتقرّب إلیـک بالولیّ البارّ التقیّ الطیّب الزکیّ الإمام ابن الإمام، السیّد ابن السیّد الحسن بن علی و أتقرّب إلیک بالقتیل المسلوب قتیل کربلاء الحسین بن علی، و أتقرّب إلیک بسیّد العابدین و قرّه عین الصالحین علی بن الحسین، و أتقرّب إلیک بباقر العلم، صاحب الحکمه و البیان و وارث مَن

۲۱۸:t

۱- Misbaah al-Mutahajjid, pg. ۲۲۸.

كان قبله محمد بن على، و أتقرّب إليك بالصادق الخير الفاضل جعفر بن محمد، و أتقرّب إليك بالكريم الشهيد الهادى المولى موسى بن جعفر، و أتقرّب إليك بالشهيد الغريب الحبيب المدفون بطوس على بن موسى، وأتقرّب إليك بالزكيّ التقى محمد بن على، و أتقرّب إليك بالطهر الطاهر النقى على بن محمد، و أتقرّب إليك بوليّك الحسن بن على، و أتقرّب إليك بالبقيه الباقى المقيم بين أوليائه الذى رضيته لنفسك الطيّب الطاهر الفاضل الخيّر نور الارض و عمادها و رجاء هذه الأُمّه و سيّدها الآمر بالمعروف والناهى عن المنكر الناصح الامين المؤدّى عن النبيّين و خاتم الاوصياء النجباء الطاهرين صلوات الله عليهم أجمعين...

O Allah! I seek proximity to you through the master, the virtuous, the pure, the good, the immaculate, the Imam and the son of an Imam, the Sayyid and the son of a Sayyid, Hasan Ibn Ali. And I seek nearness to You through the Martyr, the crucified and the martyr of Karbala, Husain Ibn Ali. And I seek nearness to You through the chief of the worshippers and the beloved of the righteous, Ali Ibn Husain. And I seek nearness to You through the splitter of knowledge, the owner of wisdom and explanation, and the inheritor of what was before him, Muhammad Ibn Ali. And I seek nearness to You through al-Sadeq, the virtuous and the scholar, Ja'far Ibn Muhammad. And I seek nearness to You through the noble, the martyr, the guide and the master, Moosa Ibn Ja'far. And I seek nearness to You through the martyr, the stranger, the beloved who is buried in Toos (١) , Ali Ibn Moosa. And I seek nearness to You through the pure and the immaculate, Muhammad Ibn Ali. And I seek nearness to You through the clean, the pure and the immaculate, Ali

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١- In Khorasan province in Iran, popularly known as Mashhad. – Translator.

Ibn Muhammad. And I seek nearness to You through Your friend, Hasan Ibn Ali. And I seek nearness to You through the remainder, the surviving one, the resider amongst his friends with whom You are satisfied, the pleasant, the pure, the scholar, the chosen one, the light of the earth and its pillar, the hope of this nation and its chief, the enjoiner of good, the prohibitor of evil, the advisor, the trustworthy, the conveyer from the Prophets and the seal of the successors, the chosen ones and the purified ones, blessings of Allah be on them all...'

٢٩٩. MOHIJ AL-DA'WAAT (١): A supplication which Abu Hamzah al-Sumaali heard from Imam Zain al-Abedin (a.s.) contained the following:

... و أتوسّل إليك و أستشفع إليك بنبيّك نبى الرحمه محمد صلى الله عليه وآله و سلم تسليمًا و بأمير المؤمنين على بن أبى طالب و فاطمه الزهراء و الحسن والحسين و عبديك و أمينك

'... and I seek to reach unto You and Your intercession through the medium of Your Prophet, the Prophet of mercy, Muhammad (s.a.w.a.) and through Ameerul Momineen Ali Ibn Abi Taalib (a.s.), Fatemah al-Zahra (a.s.), Hasan (a.s.) and Husain (a.s.), Your servant and Your trustee (and in it are the names of the Imams, all of them, till he (a.s.) said)

و بحقّ خلف الائمه الماضين و الامام الزكى الهادى المهدىّ.

And for the sake of the caliph of the past Imams, the Imam, the pure, the guide and the guided.'

t:٢٢٠

١- Mohij al-Da'waat.

۳۰۰. MISBAAH AL-MUTAHAJJID(۱): Abaan Ibn Taghlib reports that Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاه الحاجه)

و بالاسم الذی جعلته عند محمد صلواتک (ورحمتک) علیه وآله و عند علی و الحسن والحسین و علی و محمد و جعفر و موسی و علی و محمد و علی و الحسن و الحجّه علیهم السلام أن تصلّی علی محمد وآل محمد و أن تقضی لی حاجتی...

'And for the sake of the name which You have placed with Muhammad (s.a.w.a.) and with Ali, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and Hujjah (peace be on them all) that You bless Muhammad and the progeny of Muhammad and that You fulfil for me my need...'

۳۰۱. JAMAAL AL-USBOO'(۲): Shaikh Toosi (a.r.) narrates through his chain of narrators that Imam Sadeq (a.s.) used to recite the following supplication

بمحمد یا الله بعلی یا الله بفاطمه یا الله بالحسن یا الله بالحسین یا الله بعلی یا الله بمحمد یا الله بجعفر یا الله بموسی یا الله بعلی یا الله بمحمد یا الله بعلی یا الله بالحسن یا الله بحجّتک و خلیفتک فی بلدک یا الله صلِّ علی محمّد و آله محمّد...

'For the sake of Muhammad, O Allah! For the sake of Ali, O Allah! For the sake of Fatemah, O Allah! For the sake of Hasan, O Allah! For the sake of Husain, O Allah! For the sake of Ali, O Allah! For

t:۲۲۱

۱- Misbaah al-Mutahajjid, pg. ۲۳۶.

۲- Jamaal al-Usboo', pg. ۱۶۵, Section ۵.

the sake of Muhammad, O Allah! For the sake of Ja’far, O Allah! For the sake of Moosa, O Allah! For the sake of Ali, O Allah! For the sake of Muhammad, O Allah! For the sake of Ali, O Allah! For the sake of Hasan, O Allah! For the sake of Your Proof and Your Caliph in Your city, O Allah! Bless Muhammad and the progeny of Muhammad...’

.٣٠٢ AL-IQBAAL(١): Abu Muhammad Haroon Ibn Moosa al-Tal’akbari narrates through his chain of narrators that when the month of Ramazaan approached, Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication:

اللّهم هذا شهر رمضان المبارك الذی أنزلت فیه القرآن و جعلته هدی للناس

O Allah! This is the blessed month of Ramazaan in which You have sent the Quran and made it (Quran) as a guidance for the people – till he (a.s.) said after a lengthy invocation

فأسألک بحقّ محمد و علی و فاطمه و الحسن و الحسین و علی بن الحسین و محمد بن علی و جعفر بن محمد و موسی بن جعفر و علی بن موسی و محمد بن علی و علیّ بن محمّد و الحسن بن علیّ و الحجّه القائم بالحقّ صلواتک یا ربّ علیهم أجمعین...

Then I ask You for the sake of Muhammad, Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the upriser with truth. O Lord! Your blessings be on them all...’

t:٢٢٢

١- Al-Iqbaal, pg. ٤٧.

AL-IQBAAL(۱): In the supplications of the thirteenth day of Imam Zain al-Abedin .۳۰۳
:(a.s.), it has been reported

اللّهم إنّ الظلمه جحدوا آياتک

O Allah! Surely the oppressors denied Your signs – till he (a.s.) said

اللّهم إنّى أدينک يا ربّ بطاعتک و لا ننکر ولايه محمد صلّى الله عليه و على أهل بيته و ولايه أمير المؤمنين على بن أبى طالب عليه السلام و ولايه الحسن و الحسين عليهما السلام سبطى نبيّک و ولدى رسولک عليهما السلام و ولايه الطاهرين المعصومين من ذريه الحسين على بن الحسين و محمد بن على و جعفر بن محمد و موسى بن جعفر و على بن موسى و محمد بن على و على بن محمد و الحسن بن على سلام الله و برکاته عليهم أجمعين و ولايه القائم السابق منهم بالخيرات المفترض الطاعه صاحب الزمان.

O Allah! Surely I believe in Your obedience, O Lord, and we do not deny the mastership of Muhammad (s.a.w.a.), the mastership of Ali Ibn Abi Taalib (a.s.), the mastership of Hasan and Husain (a.s.), the two grandsons of Your Prophet (s.a.w.a.) and the sons of Your Messenger, the mastership of the pure and infallible (Imams) from the progeny of Husain (a.s.), (namely) Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Muhammad, Muhammad Ibn Ali, Ali Ibn Muhammd, Hasan Ibn Ali (salutations of Allah and His blessings be on them all) and the mastership of the Qaem, the foremost amongst them in goodness, the one whose .obedience is obligatory and the master of the time

t:۲۲۳

.Al-Iqbaal, pg. ۱۴۵ -۱

۳۰۴. MISBAAH AL-MUTAHAJJID(۱): Ibraheem Ibn Umar al-San'aani reports that in frightening circumstances Abu Abdillah Imam Sadeq (a.s.) used to recite a supplication after prayers. It is the same supplication that was recited by Hazrat Zahra (s.a.) and it is as follows:

أسألك أن تصلّى على محمد و آله و أن تقضى لى حوائجى و تُسمع محمدًا و عليّا و فاطمه و الحسن و الحسين و عليّا و محمّدا و جعفرًا و موسى و عليًا و محمـدًا و عليًا و الحسن والحجّه صلواتك عليهم و رحمتك و بركاتك و رحمتك صوتى، فيشفعوا لى إليك و تشفّعهم فىّ و لا تردّنى خائبًا...

I ask You that You bless Muhammad and his progeny, fulfil my needs, make Muhammad, Ali, Fatemah, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah (Your salutations, Your blessings and Your mercy be on them all) hear my voice that they may intercede on my behalf before You and You accept their intercession for me and do not return me disappointed...

۳۰۵. KITAAB AL-FAZL IBN SHAAZAAN (۲): Abu Khalid al-Kabuli chronicles, 'I went to my master Ali Ibn Husain Ibn Ali Ibn Abi Taalib (a.s.) and saw a book in his hand which he was looking at and crying profusely.' I enquired, 'May my father and my mother be held ransom for you, O son of Allah's Messenger! What is this book?' He (a.s.) informed, "This is the copy of the tablet which Allah, the High, gifted to the Messenger of Allah (s.a.w.a.). In it is the name of Allah, the High, His Messenger, Ameerul Momineen

t:۲۲۴

۱- Misbaah al-Mutahajjid, pg. ۲۱۱.

۲- Kefaayah al-Mahdi, pg. ۵۵, Tr. No. ۴; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۱, Chap. ۹, Section ۶۰, Tr. No. ۸۱۰.

a.s.)), my uncle Hasan Ibn Ali and my father (peace be on them all), my name, the name of my son Muhammad al-Baaqer, his son Ja'far al-Sadeq, his son Moosa al-Kazem, his son Ali al-Reza, his son Muhammad al-Taqi, his son Ali al-Naqi, his son Hasan al-Zaki and his son the proof of Allah, the upriser with the command of Allah, the avenger from the enemies of Allah and the one who will go into a long occultation. Thereafter, he will reappear and fill the earth with justice and equity as it would be filled with injustice and oppression." '

٣٠٦. AL-SERAAT AL-MUSTAQEEM (١): On the day of Shura, Ibn Abbas argued, 'How much of our rights will you prevent? By the Lord of the Ka'bah, surely Ali is the Imam and the Caliph. Eleven Imams from his descendants will rule, judging with truth. The first of them is Hasan (nominated) by the will of his father in his favour, followed by Husain by the will of his brother in his favour. Then his son Ali by the will of his father in his favour, then his son Muhammad by the will of his father in his favour, then his son Ja'far by the will of his father in his favour, then his son Moosa by the will of his father in his favour, then his son Ali by the will of his father in his favour, then his son Muhammad by the will of his father in his favour, then his son Ali by the will of his father in his favour, then his son Hasan by the will of his father in his favour. When he (Hasan) expires, the awaited, the occult (will rule).'

Aleem asked Ibn Abbas, 'Where did you get this information?' He replied, 'Verily, the Messenger of Allah (s.a.w.a.) taught Ali (a.s.) one thousand doors (of knowledge). From each door, another thousand doors opened. Surely, this (what I am saying) is from there.'

t:٢٢٥

١- Al-Seraat al-Mustaqeem, vol. ٢, pg. ١٥١, Chap. ١٠, Section ٤; Isbaat al-Hudaat, vol. ١, pg. ٧٢٢, Section ٢٧, Tr. No. ٢١٣.

۳۰۷. KITAAB AL-FAZL IBN SHAAZAAN(۱): Muhammad Ibn Muslim reports on the authority of Abu Ja'far (Muhammad al-Baaqer a.s.) that the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), "O Ali! I have more right over the believers than they themselves. Then you, O Ali, have more right upon the believers than they themselves. Then Hasan has more right on the believers than they themselves. Then Husain has more right on the believers than they themselves. Then Ali Ibn Husain has more right on the believers than they themselves. Then Muhammad Ibn Ali has more right on the believers than they themselves. Then Ja'far Ibn Muhammad has more right on the believers than they themselves. Then Moosa Ibn Ja'far has more right on the believers than they themselves. Then Ali Ibn Moosa has more right on the believers than they themselves. Then Muhammad Ibn Ali has more right on the believers than they themselves. Then Ali Ibn Muhammad has more right on the believers than they themselves. Then Hasan Ibn Ali has more right on the believers than they themselves. Finally, (the affair will reach unto) al-Hujjah Ibn al-Hasan, at whom caliphate and successorship will terminate and who will go into prolonged occulation. Thereafter, he will reappear and fill the earth with justice and equality as it would be fraught with injustice and tyranny."

۳۰۸. KITAAB AL-FAZL IBN SHAAZAAN(۲): Saeed Ibn Jubair reports that Ammaar Ibn Yaasir was asked, 'What makes you love Ali Ibn Abi Taalib (a.s.)?' He retorted, 'Allah and His Messenger have made me love him. Indeed Allah, the High, has revealed a number of verses concerning him and the Messenger of Allah (s.a.w.a.) has related

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۱ - Kefaayah al-Mahdi, pg. ۶۹, Tr. No. ۱۰; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۱, Chap. ۹, Section ۶۰, Tr. No. ۸۱۱.

۲ - Kefaayah al-Mohtadi, pg. ۸, Tr. No. ۱۵; Kashf al-Haqq (famous as al-Arbaeen of Khatoonabaadi), pg. ۱۱۰, Tr. No. ۱۷.

numerous traditions in his favour.' He was asked, 'Can you convey to us a few traditions that the Messenger of Allah (s.a.w.a.) has stated in his favour?' Ammar replied, 'Why won't I? Indeed, I hate those who conceal the truth and spread falsehood.' He continued, 'I was with the Messenger of Allah (s.a.w.a.) when I saw Ali (a.s.) kill a number of the elite of Quraish in some of the battles. I asked the Messenger of Allah (s.a.w.a.), 'O Messenger of Allah (s.a.w.a.)! Certainly Ali fights in the way of Allah as one should fight.' He (s.a.w.a.) responded, "And why shouldn't he? He is from me and I am from him. He is my heir, the repayer of my debts, the fulfiller of my promises and my successor after me. Had he not been there, a pure believer could not be recognized during my lifetime and after my death. His war is my war and my war is Allah's war. His peace is my peace and my peace is Allah's peace. Allah will cause to emerge from his loin the rightly guided Imams. O Ammar! Know that Allah, Blessed and High be He, gave me a covenant that He will grant me twelve caliphs. From them is Ali and he is the first of them and their chief." I asked, 'O Messenger of Allah (s.a.w.a.)! Who are the others?' He (s.a.w.a.) replied, "The second from them is Hasan Ibn Ali Ibn Abi Taalib (a.s.), the third from them is Husain Ibn Ali Ibn Abi Taalib (a.s.), the fourth from them is Ali Ibn Husain, the adornment of the worshippers, the fifth from them is Muhammad Ibn Ali, followed by his son Ja'far, then his son Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and then his son who will be hidden from the people, a prolonged occultation. This is the saying of Allah, Blessed and High be He, قل ارأيتم أن اصبح ماؤكم غورا فمن ياتيكم بماء معين SAY: HAVE YOU CONSIDERED IF YOUR WATER SHOULD GO DOWN, WHO IS IT THEN THAT WILL BRING YOU FLOWING WATER?(۱) Thereafter, he will emerge and fill the earth with equality and justice as it would be fraught with injustice and

t:۲۲۷

۱- Surah Mulk (۶۷); Verse ۳۰.

oppression. O Ammar! Soon after me, there will be a discord. In this situation you follow Ali and his party because he is with the truth and the truth is with him. Soon you the people of Siffeen)) قاسطين the people of Jamal) and the) ناكسين will fight against the along with him. A rebellious group will murder you. Your last provision of this world will ".be a glass of milk that you shall drink

Saeed Ibn Jubair says, 'It happened exactly as the Messenger of Allah (s.a.w.a.) had '.prophesied

MISBAAH AL-MUTAHAJJID(١): Imam Sadeq (a.s.) used to recite the following . ٣٠٩ (صلاه الحاجه) supplication after the prayers of need

واسئلك بالحقّ الّذى جعلته عنـد محمّـد وآل محمّد و عند الائمّه علىّ و الحسن و الحسـين و على و محمّد و جعفر و موسى و على و محمّد و على والحسن والحجّه أن تصلّى على محمّد و أهل بيته و أن تقضى حاجتى و تيسّر عسيرها و أن تكفينى مهمّاتها

And I ask You for the sake of the right, which You have reposed with Muhammad and the progeny of Muhammad and with the Imams Ali, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah that You bless Muhammad and his Ahle Bait (a.s.), fulfil my needs, ease its difficulty and protect me from its .sorrows

The author Ayatullah Lutfullah Saafi Golpaygani (may Allah prolong his life) says: Documents concerning the Imamat of our leaders, the twelve Imams (a.s.), abound to the extent that it is not possible to bring all of them in this book. If we bring all the reliable

t:٢٢٨

.Misbaah al-Mutahajjid, pg. ٢٣١ -١

traditions only, quoted in our books, it would require many volumes. Hence, we have confined ourselves to only a few of these traditions. Those who are interested in acquiring further knowledge on the subject may refer to the books written on the .subject

For the benefit of our readers, we cite the names of a few books written by acclaimed scholars, like Abu Abdillah Ahmad Ibn Muhammad Ibn Abdullah al-Ayyaash (exp. ۴۰۱ A.H.), the author of Muqtazab al-Asar Fi Al-Nusoos Alaa al-Aimmah al-Isna Ashar ; Shaikh Kamaluddin Maisam Ibn Ali Ibn Maisam al-Bahraani, author of Isteqsaa al-Nazar Fi Imaamate al-Aimmah al-Isna Ashar ; Sharho Nahj al-Balaagah (major, medium and minor); Sharho al-Meah Kalemah ; Risaalah Fi al-Imaamah ; and a .number of other books

Moreoever, quite a few poems had been read in their eulogy, in their lifetime, which is a further proof for their truthfulness like the poems of al-Abdi in the era of Imam Sadeq (a.s.). Those who are interested may refer to Al-Ghadeer by Allamah Amini .(a.r.), vol. ۲, Ghadeeriyah al-Abdi, pg. ۲۹۰; and other similar books

MISBAAH AL-MUTAHAJJID: There is another supplication, which Imam Sadeq . ۳۱۰ :It is as follows .(صلاه الحاجه) (a.s.) used to recite on Friday after the prayers of need

واسئلك بالحق الذى جعلته عند محمد و آل محمد و عند الائمه على والحسن و الحسين و على و محمد و جعفر و موسى و على و محمد و على والحسن والحجّه عليهم السلام ان تصلّى على محمّد و أهلبيته و ان تقضى حاجتى

I ask You for the sake of the right which You have reposed in Muhammad and the ,progeny of Muhammad and with the Imams

t:۲۲۹

Ali, Hasan, Husain, Ali, Muhammad, Ja’far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah (peace be on them all) that You send blessings on Muhammad and his Ahle Bait (a.s.) and fulfil my need…

t:۲۳۰

APPENDIX TO CHAPTER TWO

?WHO ARE THE TWELVE CALIPHS

t:۲۳۱

Evidently, the greatest duty of every Muslim is the recognition and knowledge of the established facts of the Holy Quran and the Sunnah, and to learn them with maximum reflection and thorough study. Also, one must seek from these two, guidance towards the goals of the strong religion and the straight path of Allah. For, these only are the guides that mankind needs to achieve bliss and success in his intellectual, religious, .ethical, social and political life

Moreover, from the most important responsibilities of a researcher of traditions that establish the caliphate of the twelve caliphs is to indulge in deep deliberation over these that he may recognize the twelve caliphs, whose caliphate and Imamat has been documented in these traditions that surpass consecutivity. He must ask himself :the following questions

?Who are they

?Who are these caliphs

?What did the Messenger of Allah (s.a.w.a.) intend through these quotes

?With whom are these traditions compatible

Why are the caliphs restricted to this number? And so on and so

t:۲۳۲

.forth

It is not proper for the one who studies these traditions to be content with their reading and interpretation, and then moving on to the next tradition. It is also not correct for him to simply glance through them as this would lead to negligence in his learning. Yes, it is obligatory on him to stop at them and not to simply speed through them that he recognizes their purpose in detail and with certainty. For, being careless and negligent towards them is tantamount to carelessness and negligence towards the sayings of the Messenger of Allah (s.a.w.a.), in whose reverence Allah, Blessed and High be He, declares: وَمَا يَنطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى NOR DOES HE SPEAK OUT OF DESIRE. IT IS NAUGHT BUT REVELATION THAT IS REVEALED(۱)

Here, in this treatise, in the company of our thoughtful, researching, learning and cultured readers, we shall place these traditions before us and investigate in it. We will also keep as standard the views that have been expressed earlier concerning .them

It should also be known that the aforementioned traditions are not in need of external or whimsical explanations because some of these explain the others and make the .researcher needless of interpretation from other than these traditions

A group of these traditions establishes that the first of them is Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and the last of them is the Mahdi (a.s.).

Another group proves that the first of them is Ali (a.s.), the second Hasan (a.s.), the third Husain (a.s.) and the remaining nine are from the progeny of Husain (a.s.).

t:۲۳۳

۱- Surah Najm (۵۳): Verse ۴-۵.

Yet another batch establishes that the ninth from the progeny of Husain (a.s.), is the twelfth Imam, the Mahdi (a.s.).

A number of these traditions guide towards the names of the twelve Imams, and introduction of their personalities.

There are numerous another traditions that explain, in brief or in detail, tidings about the twelve Imams (a.s.).

Obviously, the wise and logical approach in comprehending the purpose of these traditions is to derive their meanings and implications. The weakness of the chain of narrators in a few of them shall not affect their validity due to the strength and reliability of others. For, the strong and reliable chains do away with the infirmness of the weak ones. Often, we shall demonstrate this reality in the course of our explanations, Inshallah.

Thereafter, we shall ponder on the group of traditions that establishes that the number of Imams is twelve. With which Islamic sect is this number compatible? Or, is compatibility found at all in any of the sects? Or, shall we say, God forbid, that these traditions did not actually occur in reality?

WE SAY: Know that the discussion concerning this group of traditions is divided into two levels:

FIRST: The meanings and implications of these traditions.

SECOND: Determination of those on whom these traditions apply. In other words, the recognition of the twelve caliphs along with their personalities.

THE FIRST LEVEL

THE MEANINGS AND IMPLICATIONS OF THESE TRADITIONS

FIRST: The number of the caliphs, who shall succeed the Messenger of Allah (s.a.w.a.) is confined to twelve. None can increase or decrease any one of them. This is the gist .of each one of these traditions

SECOND: The endurance of the earth and its protection from disorder is dependant on .(.the survival of the Imams (a.s

THIRD: Non-termination of Islam before their (Imams a.s.) termination i.e. the continuity of Islam depends on them. As long as even one of them lives, Islam will continue to endure and prosper, which proves their prolonged stay on the earth, even .if it means the longevity of the twelfth and the last one of them

FOURTH: Islam will continue to remain mighty and the devils will be unable to erase it and destroy its effects as long as the twelve Imams (a.s.) exist. Thus, it will always be mighty and lofty and none can destroy it like the previous Divine laws and religions were ruined. For example, the Shariah of Prophet Moosa (a.s.) and Prophet Eesa (a.s.), in addition to being abrogated by the Shariah of Islam, were distorted in principles and laws through occurrences, wars, Machiavellian politics, manipulations, etc. Hence, whatever is presently available with the Jews and the Christians is not the actual

and original Shariah of Prophet Moosa (a.s.) and Prophet Eesa (a.s.), particularly the .principles of religion and matters related to beliefs

As for Islam, then indeed it has remained mighty, lofty and protected from the distortions of the fanatics and the refutation of the deniers. It will continue to be so till the reappearance of the Mahdi (a.t.f.s.) and the Day of Resurrection. For surely, Allah, the High, has placed it in His fortified protection and appointed twelve Imams (a.s.) as guides for it and those who will establish His command in all times till the Day of .Judgment

The above point does not, by any means, contradict the domination of the disbelievers over the Muslims in the past or in the present at some times and in some places, because of their inability to destroy Islam. The proof of this lies in the fact that Islam is still surviving even after the passage of fourteen long centuries, notwithstanding its enemies who with all their force, number and preparedness, were unanimous in the destruction of Islam and weakening the Muslims with all their material strength, military power and economic muscle. But their conspiracies fail to extinguish the Light of Allah, the High. Nay, often they dominated the Muslims apparently and ruled over their countries and their wealth but miserably failed to prevent the seeds of this tree from flowering. Nay, on a number of occasions, the prophecies of the Messenger of Allah (s.a.w.a.) to his nation in the above traditions were manifested, as also the promise of Allah to His Prophet (s.a.w.a.) and to the Muslims through His sayings like, يُرِيـدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ THEY DESIRE TO PUT OUT THE LIGHT OF ALLAH WITH THEIR MOUTHS BUT ALLAH WILL PERFECT HIS LIGHT, THOUGH THE UNBELIEVERS MAY BE AVERSE.(۱) And He says, مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَاء. تُؤْتِى أُكُلَهَا كُلَّ حِينٍ

t:۲۳۶

۱- Surah Saff (۶۱): Verse ۸.

LIKE A GOOD TREE, WHOSE ROOT IS FIRM AND WHOSE BRANCHES ARE IN بِإِذْنِ رَبِّهَ HEAVEN, YIELDING ITS FRUIT IN EVERY SEASON BY THE PERMISSION OF ITS (LORD?(١)

FIFTH: These traditions do not imply that the might of Islam will be absolute and will not be achieved except through the rule of these Imams (a.s.). Rather, they mean that Islam will continue to survive till they survive, even if it does not enjoy the esteemed levels which it deserves. Of course, absolute might will not actualize except in their reign and during their apparent rule. This too will not materialize through the governance of only one of them. When we talk of the might of Islam, we mean the implementation of its laws throughout the universe, a condition that will be achieved .only gradually and during the governance of the last of them

Briefly, we are of the opinion that the might of Islam with some of its levels shall survive, which will prevent the destruction of religion and keep it preserved and protected, only through the twelve Imams (a.s.). And only when its conditions are fulfilled through the government of the twelfth Imam (a.t.f.s.) that absolute might will prevail. Allah, the High, says, هُوَ الَّذِی أَرْسَلَ رَسُولَهُ بِالْهُدَی وَدِینِ الْحَقِّ لِیُظْهِرَهُ عَلَی الدِّینِ کُلِّهِ وَلَوْ کَرِهَ الْمُشْرِکُونَ HE IT IS WHO SENT HIS APOSTLE WITH GUIDANCE AND THE RELIGION OF TRUTH, THAT HE MIGHT CAUSE IT TO PREVAIL OVER ALL RELIGIONS, THOUGH THE (POLYTHEISTS MAY BE AVERSE.(٢)

SIXTH: Verily, the Imamat of these Imams (a.s.) will be in succession and continuity uninterrupted. This reality can be easily deciphered from the clear concepts of these .traditions

t:٢٣٧

١- Surah Ibraaheem (١۴): Verse ٢۴-٢۵.

٢- Surah Taubah (٩): Verse ٣٣.

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Here, there are a few important points that refer to the meanings of the words, .'Caliph', 'Imam', and 'Master', which we shall state for completing the discussion

FIRST

Raagheb Isfahaani, the renowned littérateur writes, 'Caliphate means representation of another, either due to the absence of the represented one or due to his death or due to his inability or due to the eminence of the representative. On account of the last mentioned meaning, Allah has made His friends as His representatives in the (earth.'(١)

I SAY: Therefore, a Caliph is the representative of the other, regardless of the represented person being absent, dead, unable or due to the esteemed and lofty position of the representative in the eyes of the represented person. Or the execution of some tasks, the implementation of the authority of the represented one and the manifestation of his position through the representative are appropriate as per the wisdom, aims, purposes, etc. of the represented one. It is irrelevant whether the representative and the represented one are Allah, the High, His Prophet (s.a.w.a.) or a .group of His servants or some of them

Hence, amongst all the literary applications, we cannot take the first three i.e. the absence, death and inability of the represented person as these cannot be applied for the Prophethood of a Prophet or the

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.Al-Mufradaat fi Ghareeb al-Quran, p. ١٥۶ -١

Imamat of an Imam. Therefore, the term 'Caliph of Allah' is truly applicable in its real sense on Adam (a.s.), Dawood (a.s.) and all other Prophets like Nuh (a.s.), Ibraheem (a.s.), Moosa (a.s.), Isaa (a.s.), their chief Muhammad (s.a.w.a.) and the twelve Imams about whose caliphate the Messenger of Allah (s.a.w.a.) has given tidings to his .nations

Moreover, the term 'Caliph', as used in the Holy Quran and the traditions, is not related to any added noun, displaying clearly that it implies only for the Caliph of Allah, the High. So, a Prophet or an Imam is a representative and heir of Allah, the High, and Prophethood and Imamat are from the affairs of Allah, the High. None has got the .right to stake a claim to this status but with His permission

Allah has used the word 'Caliph' in the Holy Quran, thus: إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً I AM GOING TO PLACE IN THE EARTH A KHALIF (١) And He, Mighty and Glorified be He declared, يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ O DAWOOD! SURELY WE HAVE MADE YOU A RULER IN THE LAND (٢) It has come in the traditions that he was the Caliph of Allah, the High. Then the caliphs are the representatives of Allah upon His servants and His .deputies for His creatures

As for the rulers, they are the chiefs regardless of them being Caliphs on earth. Consequently, every Caliph is a ruler and chief, but every ruler and chief is not a .Caliph

The words 'government', 'reign' and 'authority' fall much short in comparison with the concept of a 'caliph'. Caliphate as used by Allah or for that matter by the Prophet, covers all the aspects like

t:٢٣٩

١- Surah Baqarah (٢): Verse ٣٠.

٢- Surah Suad (٣٨): Verse ٢۶.

majesty, beauty, holiness, governance on the foundations of goodness, justice and human values, handling the weak ones with kindness, etc., which no other term covers. For, the authority of a caliph is connected to the authority of Allah, the Wise, the Just, the Beneficent, the Merciful, the Overpowering, the Subduer, the Generous, the Holy, the Kind, the Forgiving and the Refuge. A caliph cannot be deprived of his status nor does he divert from the course that Allah has charted for him. He is not ordered but the establishment of justice, repelling falsehood, purification of the souls and acting upon the Holy Quran and the Sunnah. So, whoever digresses from this .path and aim will not be a caliph, as opposed to an emir, a governor or a ruler

Indeed, it's clear for you now that caliphate is a divine position and Allah's representation, which cannot be completed nor realized save through divine .appointment and none partners Him in this regard

Besides the rational argument that the appointment of Allah's caliph in the earth :necessitates that he should be appointed by Allah only, the verses of the Holy Quran are also evidence enough of the aforementioned fact. For, إنّا جَعَلناكَ(۲) and إنّی جاعِلٌ(۱) these two verses clearly suggest that the appointment of a caliph is from the affairs of Allah, the High, and His special acts, in which none partners Him. Hence, nobody .else has got any role whatsoever in the appointment of a caliph in the earth

of (لطف) Here, it will not be inappropriate to indicate that caliphate is a general Grace Allah, the High, which is not confined to a particular era. Thus, like all other general endowments, which demand His absolute lordship, all encompassing mercy and perfect

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۱- Surah Baqarah (۲): Verse ۳۰.

۲- Surah Suad (۳۸): Verse ۲۶.

wisdom, His grace too includes His servants at all times and in all places and is not restricted to a particular time or region. Verily, the sole prerogative of the caliph's appointment lies with Allah, the Endower, the Generous Who is not niggardly in His goodness nor does His treasures exhaust and He is the Wise, the Knowing. When the emanation of this Grace is proved to be obligatory in one era, its emergence is automatically established at all times.

And there are proofs that the terms caliph and caliphate when used in the Holy Quran and the traditions imply only Allah's representation, the great divine vicegerency and nothing else. There are a number of traditions in this regard from both Shias and Sunnis like those concerning Al-Mahdi (a.t.f.s.) that he is the caliph of Allah.(١)

And like the advice of the Messenger of Allah (s.a.w.a.) to Huzaifah, "If there is for Allah a caliph in the earth, obey him even if he whips your back or takes away your wealth." (٢)

Kumail reports that Ameerul Momineen Ali Ibn Abi Taalib (a.s.) said, "They are the caliphs of Allah in His cities (in His earth)." (٣)

While addressing those responsible for public trusts and wealth, Ameerul Momineen (a.s.) advises them to exercise utmost caution in establishing truth and following the principle of justice in all matters, big or small, significant or otherwise. Then he (a.s.) orders them to say to the people, "O servants of Allah! The friend of Allah

t:٢۴١

١- Sunan Ibn Maajah, vol. ٢, pg. ۵١٩ The chapter of the Emergence of al-Mahdi (a.t.f.s.); Musnad Ahmad, vol. ۵, pg. ٢٧٧.

٢- Sunan Abi Dawood, Kitaab al-Fetan, vol. ٢, pg. ٢٠٠. Musnad Ahmad, vol. ۵, pg. ۴٣٠.

٣- Nahj al-Balagah, Saying No. ١۴٧; Tazkerah al-Huffaaz, vol. ١, pg. ١١ Dastoor-o-Ma'lem al-Hekam, pg. ٨۴; Al-Amaali al-Khamisiyyah, vol. ١, pg. ۶۶.

(and His caliph has sent me to you." (1)

The great genius, the master in jurisprudence, tradition, literature and a number of other sciences, Shaikh Bahauddin al-Aameli (a.r.), while deriving from the above traditions, has written poems titled ' Waseelah al-Fauz wa al-Amaan fi madh Saaheb al-Asr wa al-Zamaan '. A couplet from it goes as follows:

خليفه ربِّ العالمين و ظلّه

على ساكنى الغيراء من كلّ ديار

"The caliph of the Lord of the worlds and His shade

On the inhabitants of the earth in every house."

OBJECTION: Why was the term 'Caliph' used for all the rulers after the Messenger of Allah (s.a.w.a.) till the recent rulers of the Ottoman Empire, although they were neither appointed by Allah nor by the Messenger of Allah (s.a.w.a.)? Moreover, their governance were not the carriers of the pure Islamic message nor were they having any legal sanctions from Allah. They were also labeled as oppressive tyrants, whose reign had nothing to do with Islam and who had no qualms in taking the servants of Allah as their slaves and usurping their wealth.

ANSWER: The term 'Caliph of the Messenger of Allah (s.a.w.a.)' was used in early Islam for the rulers immediately after him (s.a.w.a.) by those who were close to them. Later, the domain of its usage expanded and the above term was used for the oppressive kings as well, fearing their tyranny and barbaric oppressions. After sometime, this term was curtailed to a singular word i.e. 'The Caliph'.

۱- Nahj al-Balagah, Letter No. ۲۵.

There is no doubt that this term and its application does not lead to the change of words of the Holy Quran and the traditions, from what appears from them at the time of usage nor do they change the words to their new meanings. Also, the usage of this term was historically erroneous because the Messenger of Allah (s.a.w.a.) never appointed Abu Bakr as his caliph. As for Umar, Abu Bakr appointed him(۱), so logically he should be called as the caliph of Abu Bakr (and not the Messenger of Allah .((.(s.a.w.a

As for the status for the Messenger of Allah (s.a.w.a.) and his rule over the affairs, then it was not due to the selection of the people or his domination over the affair or his oppression. Nay! It was only due to the choice of Allah, the High. Hence, using the terms, 'emir', 'ruler' and 'king' for those called as caliphs would be more appropriate than being called as a 'caliph', leave alone the terms 'Allah's caliph' or 'the caliph of .'(.the Messenger of Allah (s.a.w.a

A right-thinking and sane person, not necessarily a follower of the Ahle Bait (a.s.) can never permit, condone or overlook the usage of the term 'the caliph of the Messenger of Allah (s.a.w.a.)' for the likes of Usman, Moawiyah, Yazeed, Waleed, the tyrants of .Bani Abbas and the progeny of Usman, etc., who ruled over Syria, Iraq, Spain, etc

t:۲۴۳

Even this appointment is debatable and not established because it is said that when -۱ Usman became busy in writing the will of Abu Bakr, the latter fainted. Usman thought that Abu Bakr had died and wrote the name of Umar on his own. When Abu Bakr regained his senses, Usman informed him of what he had done and Abu Bakr duly endorsed it. The thing which confounds the researcher is that Abu Bakr died during this very illness and Umar was appointed as his successor on the basis of the writing of Usman. But on this occasion, notwithstanding the serious illness of Abu Bakr, Umar never protested that this man is not in his senses! Nor did he prevent Abu Bakr from dictating his will like he had prevented the Messenger of Allah (s.a.w.a.) from making .known his will! Surely, we are from Allah and unto Him shall we return

Briefly, the epithet 'Allah's caliph' is a lofty and elevated term. The same applies for the term 'caliph'. It cannot be used, and it is not correct to use it except for Allah's representative on the earth, whom He has chosen to establish justice, be the highest role model for mankind, implement His laws, inhabit His cities, spread goodness, .preserve the laws of Shariah and the signs of truth

Its usage is incorrect for any other person either due to disregard or carelessness. For the clarification of the falsity of this claim, when he was addressed as, 'O caliph of Allah!' Abu Bakr said, 'No, I am the caliph of Muhammad (s.a.w.a.)' or 'I am the caliph of Messenger of Allah (s.a.w.a.).'(١) Of course, his conferring the above titles on his own self has no substance of truth in it because as you just read, caliphate is representation of another, and this representation cannot be complete without the appointment by the represented one. Unanimity prevails concerning the fact that the Messenger of Allah (s.a.w.a.) did not appoint Abu Bakr as his caliph, nor did he (s.a.w.a.) make any will to him. None of Abu Bakr's actions like sitting in the place of the Prophet (s.a.w.a.), going on the pulpit, praying in his (s.a.w.a.) prayer niche (.mehraab), were on his behalf and under his (s.a.w.a.) representation

There is an opinion that governance and the appointment of a ruler is the duty of the Ummah (Islamic nation), hence it is obligatory upon it to appoint him. Also, there was consensus in the Ummah – which actually never existed – for the appointment of Abu Bakr, without force or fear. So, using the term 'Caliph of the nation' instead of 'the caliph of the Messenger of Allah (s.a.w.a.)' will be more appropriate and correct. For, in their view, Abu Bakr was the representative of the nation, whose collective responsibility was to

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.Musnad of Ahmad Ibn Hanbal, vol. ١, pg. ١٠ -١

implement the laws and protect the system. Needless to mention, the above idea has been formulated without devoting the slightest of deliberations on the definition of .'caliphate' i.e. it's representation of the other

SECOND

Whatever we have discussed for the word 'caliph', is also applicable for the word particularly the latter when it is used for other than Allah, ,(ولی) ''Imam' and 'master the High. So, an Imam implies the owner of an elevated position appointed by Allah, the High, whether he is a Prophet or the successor of a Prophet. This implication by no means contradicts the literal meaning of the word Imam because literally, the word 'Imam' is used for anybody who is followed in knowledge, ethics or in any field of art and technology. For example, it is said Khalil Ibn Ahmad is an Imam in literature, Kulaini (r.a.) is an Imam in traditions, Shaykh Tusi (r.a.) is is an Imam in exegesis, traditions, jurisprudence and principles of jurisprudence, and Abu Ali Seena is an Imam in philosophy and medicine. All these applications do not contradict the usage of the word 'Imam' by Allah, the Holy Quran and the traditions, for the one whom Allah has appointed as an Imam, made them standard for His servants, the minaret in His cities, the one who is to be followed by all and sundry. Thus, the word 'Imam' is normally used for the one who is followed as a leader due to excessive usage in the Holy Quran and the traditions and refers to this specially appointed person. Hence, whenever the word 'Imam' is used independently, and the context does not indicate .otherwise, it automatically implies the representative of Allah

DUE TO THIS VERY SPECIAL APPLICATION OF THE WORD 'IMAM' FOR

t:۲۴۵

ALLAH’S PROOF AND HIS APPOINTEE, A NUMBER OF HOLY PERSONALITIES REFUSED TO ATTACH THIS TITLE (IMAM) BEFORE THEIR NAMES DESPITE BEING APPARENTLY WORTHY OF IT IN AT LEAST ONE CONTEXT OR MORE.

It is worth mentioning that the term ‘Imam’, notwithstanding its numerous imports, is applicable only for the Messenger of Allah (s.a.w.a.) and his (s.a.w.a.) successors designated by Allah, the High. But it appears that the excessive use of the word for the holy and infallible Imams of the Ahle Bait (a.s.) in the traditions has led to its application in the second meaning i.e. for the leaders in other fields.

If someone refers to the Holy Quran and the traditions, he will find plenty of testimonies endorsing the above theory. For example, the Holy Quran says, وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ AND WHEN HIS LORD TRIED IBRAHIM WITH CERTAIN WORDS, HE FULFILLED THEM. HE SAID: SURELY I WILL MAKE YOU AN IMAM MEN. IBRAHIM SAID: AND OF MY OFFSPRING? MY COVENANT DOES NOT INCLUDE THE UNJUST, SAID HE.(١)

The above verse clearly indicates that Imamat is a covenant of Allah, which does not reach to the oppressors. Moreover, it is an appointment from the side of Allah. It is absolutely clear that the appointment of Imam for the people is invalid and incorrect except from the side of Allah, the High.

Some more verses of the Holy Quran that prove our point are cited hereunder. وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ AND WE MADE THEM IMAMS WHO GUIDED (PEOPLE) BY OUR COMMAND, AND WE REVEALED TO THEM THE DOING OF GOOD(٢) وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي

t:٢۴۶

١- Surah Baqarah (٢): Verse ١٢۴.

٢- Surah Anbiya (٢١): Verse ٧٣.

AND WE DESIRED TO BESTOW A FAVOR UPON THOSE WHO WERE الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ (DEEMED WEAK IN THE LAND, AND TO MAKE THE IMAMS(١)
AND WE MADE OF THEM IMAMS TO GUIDE BY OUR COMMAND WHEN بِأَمْرِنَا لَمَّا صَبَرُوا
(THEY WERE PATIENT.(٢)

There are a plenty of traditions that also support this argument. While talking about his successors and the necessity of their recognition, the Messenger of Allah (s.a.w.a.) ,declared

من مات ولم يعرف إمام زمانه فليمت إن شاء يهوديًا و إن شاء نصرانياً

One who dies without recognizing the Imam of his time then he can die as he wishes, (either as a Jew or a Christian. (٣)

,Ameerul Momineen (a.s.) says

بنا يستعطى الهدى و يستجلى العمى إنّ الأئمه من قريش غرسوا فى هذا البطن من هاشم لا تصلح على سواهم و لا تصلح الولاه من غيرهم

Through us, guidance is granted and darkness is dispelled. Surely the Imams from‘ the Quraish are planted from the Hashemite wombs. None is worthy of it (Imamat) but them and none is eligible for being the masters except them.’ (۴) In another place ,he (a.s.) says

و إنما الائمه قوام الله على خلقه و عرفاؤه على عباده و لا يدخل الجنّه إلاّ من عرفهم و عرفوه و لا يدخل النار إلاّ من أنكرهم و أنكروه

.Surah Qasas (۲۸): Verse ۵ -۱

.Surah Sajdah (۳۲): Verse ۲۴ -۲

Al-Masaael al-Khamsoon by Fakhruddin al-Raazi, Masalah No. ۴۷. This article was -۳ published in the year ۱۳۲۸ A.H. in Egypt along with other articles. Its publisher had .named it, ‘Majmooah al-Rasaael’. This tradition can be found on pg. ۳۴۸

.Nahj al-Balagah, Sermon ۱۴۲ -۴

Certainly the Imáms are the vicegerents of Alláh over His creatures and they make the creatures know Alláh. No one will enter Paradise except he who knows them and they know him, and no one will enter Hell except he who denies them and they deny him. (١).

Therefore, there are numerous reliable and consecutive traditions in the books of both Shias and Sunnis, specially the former, that suggest the holy implication of the word Imam and its divine essence. And that whenever it is used independently, it is done in this very meaning, unless the context indicates otherwise. This was regarding the word 'Imam'.

As for the word 'Master' (wali) then sometimes it is used as an additive before Allah, the High, or with other than Him, while on other occasions, it is used without any additive. Now, this additive (muzaaf elaihe) has two applications:

a) Sometimes, the additive is the place of manifestation of the mastership of the master and its execution. Like in the examples, 'Allah is the Master of the people' or 'Allah is the Master of those who believe' or 'The father is the master of his small son' or 'The ruler is the master of the abstaining or absent ones' , the people and those who believe are the place of manifestation of Allah's mastership, the mastership of a father is expressed through his son and the mastership of a ruler is manifested through his subjects. In all the aforementioned examples, a master (wali) is used as a subject (فاعل).

For instance, Allah, the High, says, إنّما وليكم الله و رسوله و الذين آمنوا ONLY

t:٢٤٨

١- Nahj al-Balagah, Sermon ١٥٠.

ALLAH IS YOUR VALI AND HIS APOSTLE AND THOSE WHO BELIEVE(١). The Messenger of Allah (s.a.w.a.) declared, 'Ali (a.s.) is the master of every believer after '.me.' Or 'They are my Caliphs, O Jaabir, and the masters of the affair after me

of the noun to (مفعول) a) At other times, the word ' wali ' is used to denote as an object) which it is added. Like, when we say, 'Ali (a.s.) is the wali of Allah' , we mean that Ali is .appointed as a master from the side of Allah

In all the examples cited above, the thing that comes to the mind that the term ' wali ', when used before the words 'people', 'those who believe', 'Allah' etc., it carries the meaning of the words 'Caliph' or 'Imam' bearing some sort of holiness and spirituality. Its power emanates from the absolute and perfect mastership of Allah, and this is the meaning in which it is used when applied for the Messenger of Allah (s.a.w.a.) and the infallible Imams (a.s.) independently, without any additive. When used for Allah, the High, the word ' wali ' implies His absolute perfection, which is not derived from the and (ناصر) mastership of others, with the exclusion of all other meanings like helper .(محب) lover

THREE

The terms, 'Caliph', 'Imam' and 'Wali', from the various meanings and connotations expressed above, when used in the Book of Allah and the Sunnah, bear only one external implication (i.e. all the three words are used for one person). Nay, each one of them is perennially applicable to the meaning of the other two except for the fact that each one of them has a special meaning that comes to the mind

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.Surah Maaedah (۵): Verse ۵۵ -١

.instantly before the others

Therefore, the word 'Caliph' strikes the meaning of the one who is appointed on the command of Allah, the High, as His representative to judge between the people with truth, to establish justice and equity, regulate the affairs, spread safety and security, etc. Similarly, the word 'Wali' denotes the one who enjoys absolute control in the affairs of creation as well as legislation from the side of Allah, the High, on the basis of His power and legislation. The word 'Imam' implies the one who has been appointed to be followed and obeyed. People receive guidance by accepting his instructions a guide towards ,(سالک) because he is the standard for those who tread the path divine satisfaction, a protection for those who seek security and a strong rope to which the people fasten. Each one of these terms suggests a special endowment and a particular divine grace, covering His noble servants and confidantes of His secrets, who have His special favours, do not precede Him in saying and are cognizant of His .affair

All the three positions can be conferred on one person along with either messengership or prophethood or both. For example, in the case of Prophet Ibraheem (a.s.), Prophethood as well as Imamat were conferred, while Prophet Adam (a.s.) and Prophet Dawood (a.s.), received Prophethood and Caliphate both. There are instances of Prophets about whose Imamat Allah has informed in the Holy Quran. All these elevated divine positions were collectively found in the holy persona of the .(.Messenger of Allah (s.a.w.a

Separated from Prophethood, an Imam, Caliph and Wali follows the Prophet like the twelve Imams (a.s.) because Prophethood and Messengership came to an end with their great ancestors, the Messenger of Allah, Muhammad Ibn Abdullah (s.a.w.a.) but

Caliphate, Imamat and Wilayat remained in his (s.a.w.a.) nation so that Allah's proofs and arguments are not invalidated. These are the caliphs who carried the burden of the divine caliphate after the Messenger of Allah (s.a.w.a.). This, by no means, contradicts their being the caliphs of the Messenger of Allah (s.a.w.a.) as has come in a few traditions like his (s.a.w.a.) saying, 'They are my caliphs, O Jaabir', 'O Allah! Have mercy on my caliphs', 'O Ali! You are my successor'; 'You are the caliph after me' etc. Whatever we have mentioned here vis-à-vis these terms are in their absolute and independent applications, and not when used along with other additives other than Allah. For, when they are used with an additive other than Allah, undoubtedly it implies .the representation of the other

The caliphate of the Messenger of Allah (s.a.w.a.), as mentioned in the above traditions, denotes the representation in the conveyance of laws and what Allah has revealed to him (s.a.w.a.) for the people. The caliph is his successor in regulating the affairs of this nation, and it is not permissible for the nation to oppose him at any cost. Thus, caliphate, representation, deputation, etc. are only for those who have been specially and exclusively appointed for these positions and nobody else has got any right whatsoever to stake a claim without the requisite permission and order of the .represented one

I wish I had known from where this nation has become the caliph and representative of the Messenger of Allah (s.a.w.a.) and what is its proof? How can the mastership of an entire ummah be established when the mastership of any single individual from it cannot be proved? This is nothing but audacity and impudence before Allah, the .(.Almighty and His Messenger (s.a.w.a

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THE SECOND LEVEL

DETERMINATION OF THOSE COMPATIBLE WITH THE DESCRIPTION OF THESE TRADITIONS AND RECOGNITION OF THE TWELVE HOLY PERSONALITIES

Know that these traditions do not fit anybody except the Shiite belief. For, some of these suggest that Islam will not come to an end till there are twelve caliphs amongst the Muslims. Some others indicate that the subsistence of Islam's might depends on the existence of the twelve caliphs. Yet others point out that the religion (of Islam) will survive till the Day of Judgment and that the Imams (a.s.) will continue to exist till the last era. Still some others specify that all the twelve Imams are from Quraish, some of them have even stated that all of them will be from the Bani Hashim and some others .have stated that their likes will not be seen

The apparent of all these traditions has confined the number of the caliphs to twelve and that they shall follow each other in rapid succession. It is known that these characteristics are not found save in the twelve Imams (a.s.), who are famous and well known among both the major sects of Islam. No Islamic sect except the Shias can stake a claim to this fact and it will not be inappropriate if we consider these traditions as a miracle of the Messenger of Allah (s.a.w.a.) and his (s.a.w.a.) information about .the unseen

There is no doubt that these traditions cannot be interpreted but on

this meaning, and a safe and straight mind, devoid of flaws and selfish motives, will not explain it in any other manner. If we add a few more traditions that have come down concerning the twelve Imams (a.s.), in addition to whatever we have related in this book, we will be sure that they are not applicable for anybody but the twelve .(.Imams (a.s.) from the Ahle Bait (a.s

Moreover, such traditions are supported by the famous and certain tradition of the Messenger of Allah (s.a.w.a.) called Hadis-e-Saqalain . Apart from this, there are other :equally known traditions like

(١) النجوم أمـان لاهـل السـماء و أهـل بيـتى أمـان لاـمّتى ‘The stars are a cause of security for the inhabitants of the sky while my Ahle Bait (a.s.) are the reason for the safety of my nation.’ The author of Zakhaaer al-Uqbaa writes, ‘Abu Amr al-Ghaffaari narrates on the authority of the Messenger of Allah (s.a.w.a.), النجوم أمـان لاهـل السـماء فإذا ذهبت النجوم ذهبت السـماء, و أهـل بيتى أمان لأهل الأرض فإذا ذهب أهل بيتى ذهب أهل الارض ‘ The stars are a security for the inhabitants of the sky. So when the stars will be destroyed, the sky will follow suit. Similarly, my Ahle Bait (a.s.) are the reason for the safety of the people of the earth. When my Ahle Bait (a.s.) are finished, the people of the earth will follow suit.’ He .continues, ‘Ahmad (Ibn Hanbal) has recorded this tradition in his Manaaqeb as well

(٢) النجـوم أمـان لأهـل الارض من الغرق، و أهـل بيـتى أمـان لاـمّتى من الاختلاـف ‘The stars are the cause of security of the people of the earth from drowning, while my Ahle Bait (a.s.) are the reason for the safety of my nation from disputes.’ (١) The author of Al-Sawaaeq Al-Muhreqah has stated that Haakem Neshaapuri has considered this tradition to be .(correct as per the stipulations of the two Sheikhs (viz. Bukhaari and Muslim

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١- Al-Mustadrak by Haakem Neshaapuri, vol. ٣, pg. ١٤٩.

(۳) ‘مثـل أهـل بيـتى كسـفينه نوح...’ The likeness of my Ahle Bait (a.s.) is like that of the ark of Hazrat Nuh (a.s.) ...’ which has been narrated through various chains of narrators.

(۴) Bukhari reports that the Messenger of Allah (s.a.w.a.) said, ‘لا يزال هـذا الأمر فى قريش ما بقى من النـاس اثنـان’ This affair (Islam) will continue in the Quraish even if there remain two individuals amongst all the people.’ [۱]

(۵) The tradition used by Abu Bakr as an argument against the Ansaar in Saqeefah narrating from the Messenger of Allah (s.a.w.a.), who said, ‘The Imams are from Quraish.’ [۲]

(۶) Besides, the warning of the Messenger of Allah (s.a.w.a.), ‘Whoever dies without recognizing the Imam of his time, dies the death of ignorance.’ [۳] Al-Hameedi has also brought it in his Al-Jam’o bain al-Sahihain.

(۷) Haakem Neshaapuri reports on the authority of Abdullah Ibn Umar that the Messenger of Allah (s.a.w.a.) cautioned, ‘One who dies without any Imam ruling over him, his death is that of ignorance.’ [۴]

(۸) Suyuti quotes from Ibn Murdowayh, who reports on the authority of Ali Ibn Abi Taalib (a.s.) that the Messenger of Allah (s.a.w.a.) while explaining the Quranic verse, ‘ON THAT DAY, WE SHALL CALL EVERY PEOPLE WITH THEIR IMAM’ [۵] informed, ‘Each nation

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۱ - Saheeh al-Bukhari, vol. ۴, pg. ۲۱۸, Kitaab-o-Manaaqeb-e-Quraish in the Book of Ahkaam.

۲ - Fath al-Baari, vol. ۱۳, pg. ۱۱۴.

۳ - Sharh al-Maqaasid, vol. ۲, pg. ۲۷۵; Al-Jawaaher al-Muziah, vol. ۲, pg. ۵۰۹. There are numerous traditions that convey this concept or are quite similar to it.

۴ - Behaar al-Anwaar, vol. ۲۳, pg. ۷۶, Tr. No. ۳.

۵ - Surah Bani Israael (۱۷): Verse ۷۱.

will be called with the Imam of their time, the Book of their Lord and the Sunnah of their Prophet (a.s.).' (١) Qurtubbi and Aaloosi have cited this tradition in their exegesis from Suyuti, while Sa'labi has narrated it through his chain from the Messenger of .(Allah (s.a.w.a

From all the above traditions, it becomes clear that the existence of the twelve Imams (a.s.) will continue till the end of the world and that all of them will be from Quraish. Significantly, no group from the Muslims can boast of following this number of Imams from the Quraish, which will continue till the Day of Judgment, save the Imaamiyyah .Shias

Allamah Muhammad Moin Ibn Muhammad Ameen al-Sindi, the author of Deraasaat al-Labeeb , has written an exclusive book vis-à-vis these traditions, naming it 'Mawaaheb-o-Sayyed al-Bashar Fi Hadees al-Aimmah al-Isnaa al-Ashar' in which he has proved the Imamat of the twelve Imams (a.s.) through Hadis-e-Saqalain. He has brought undefeatable arguments, proving that the Imams (a.s.) were infallible in their knowledge and that it is obligatory upon everybody to follow them in the acquisition of knowledge. Readers can refer to Abaqaat al-Anwaar by Sayyed Mir Haamid Husain .al-Lucknowi al-Hindi (a.r.), vol. ٢ and vol. ١٢, pg. ٢٩٥, ٢٩۶ ٣٠۴-٣٠٧

The renowned Haafiz Sulaiman al-Qunduzi al-Hanafi writes, "Some researchers are of the view that the traditions suggesting the number of Imams to be twelve after the Messenger of Allah (s.a.w.a.) are well known to be narrated from various chains. With the explanation of the time and the description of the occurrence and the place, it became known that the Messenger of Allah (s.a.w.a.) implied from these traditions, the twelve Imams from his Ahle Bait (a.s.) and his

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.Al-Durr al-Manthoor, vol. ۴, pg. ١٨۴ -١

.progeny

For, it is not possible to interpret these traditions for the caliphs among his .companions who succeeded him immediately, due to the paucity of their number

It is also not probable to construe them for the kings of Bani Umayyah because their number exceeded twelve and because of their vulgar tyranny with the sole exception of Umar Ibn Abd al-Aziz. Also, they did not belong to the Bani Hashim while the Messenger of Allah (s.a.w.a.) had categorically emphasized in the tradition of Abd al-Malik Ibn Jaabir, ‘ All of them will be from the Bani Hashim ’. The lowering of the voice by the Messenger of Allah (s.a.w.a.) in this tradition gives more weight to it because .they (the majority of the people) did not approve of the caliphate of Bani Hashim

Also, it is not relevant for the Abbasi kings because their number exceeded the above stipulation and their non-observance of the Quranic injunction, ‘SAY: I DON’T ASK YOU OF ANY REWARD EXCEPT THE LOVE OF MY CLOSEST RELATIVES’ (۱) and other traditions like the Tradition of the Cloak (حدیث کساء).

Therefore, it becomes essential and obligatory to carry this tradition in the meaning of the twelve Imams (a.s.) from the progeny of the Messenger of Allah (s.a.w.a.) because they were the most learned, the most majestic, the most pious and the most elevated in genealogy of all the people of their time. They were the most superior in birth and the noblest before Allah. Their knowledge was connected to that of their ancestor, the Messenger of Allah (s.a.w.a.), through inheritance and endowment. This is the manner in

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۱- Surah Shoora (۴۲): Verse ۲۳.

.which the people of knowledge, investigation, illumination and grace recognize them

This interpretation, that these traditions are applicable only for the infallible Imams (a.s.) of the Ahle Bait (a.s.), is supported by Hadis-e-Saqalain and numerous traditions .repeated in this book and elsewhere

As for the saying of the Messenger of Allah (s.a.w.a.): ‘ The nation will form a consensus on all of them’ as has come in the narration of Jaabir Ibn Samarah, he (s.a.w.a.) meant that the nation, whole of it, will acknowledge their Imamat at the time (of the reappearance of their Qaem (a.t.f.s.).”(١

Therefore, the dominant political school stood up to deny the mastership of the Ahle Bait (a.s.) and forsake the decisive texts and evidences concerning their Imamat. They did so

* ,either by refusing to bring forth these traditions

* or by creating doubts in their chains and rejecting their narrators on account of their ,crime of the love of the Ahle Bait (a.s.) and narration of their virtues

* or by interpreting them in other than their apparent meanings out of perplexity and .fear in front of these consecutive and reliable traditions

Hence, they indulged in wild and pathless interpretations, absurd implications and false opinions. Not a single of these could withstand the test of certainty. As a result, each one of these interpretations led to the refutation, contradiction and rejection of

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١- Yanaabee’ al-Mawaddah, pg. ۴۴۶.

the others. Being completely confounded and out of sheer helplessness, they were forced to interpret these traditions only for the Imams of the Ahle Bait (a.s.), supported by other reliable and authentic evidences in this regard.

Of the discussions in Fath al-Baari, Ibn Battaal narrates from Mahlab, 'I have not met anyone who has achieved certitude concerning this tradition.' It is also said that Ibn Jawzi had remarked in Kashf al-Mushkil, 'Arguments have prolonged with regards to the meaning of this tradition. I searched a lot for its answers and asked about it but to no avail.'

They have landed themselves in real difficulty on this subject due to their stubbornness to accept the apparent and irrefutable application of these traditions on the twelve infallible Imams (a.s.), perhaps, out of greed or due to fear from the tyrannical governments and oppressive rulers, who did not tolerate any expression of truth from these scholars. They sold their ethics and concepts to acquire this world and its base provisions. Thus, the governments used them as pawns to achieve their political ambitions founded on autocracy, oppression and enslaving Allah's servants. These so-called scholars ended up defending the tyranny, oppression and despotic approach of these rulers. They interpreted the evil actions of their masters as being beneficial and an opportunity for the Muslims. The numerous transgressions and sins like playing musical instruments, dancing, etc. perpetrated by these kings in their courts, their extravagance and misuse of public wealth in whatever Allah had prohibited, their depriving the poor, the needy and the weak of their rights, and all other barbaric acts were justified and defended on some religious pretext or another by these scholars. For example, they declared absolute immunity for the rulers, the non-permissibility of questioning their actions and the necessity of their obedience,

notwithstanding the fact that these included the ilk of Yazid, Waleed, the despots of Bani Umayyah and the tyrants of Bani Abbas. These oppressors appropriated the wealth of Allah and took His servants as slaves like some Muslim rulers of today, who are mere puppets in the hands of arrogant Western superpowers. We have come .from God and to Him shall we return

Now we shall cite some of these contradictory views concerning the interpretation of the traditions vis-à-vis the twelve Imams (a.s.) for you, the believer in Allah, His Book .(.and the sunnah of His Prophet (s.a.w.a

FIRST: Some commentators of Saheeh al-Tirmidhi and the author of Fath al-Baari (the commentary on Saheeh al-Bukhari) have interpreted the world 'twelve' to refer to the caliphs of Bani Umayyah, who followed the companions of the Holy Prophet (s.a.w.a.). They suggest that this tradition cannot be cited as a merit but is used only to indicate the steadfastness of the Islamic kingdom. They include Yazid Ibn Muawiyyah and his son, Muawiyyah Ibn Yazid but not Usmaan, Muawiyyah and Abdullah Ibn Zubair because they were among the companions. They also do not draft Marwan Ibn Hakam in the list because he took the allegiance of the people after the people had paid fealty to Ibn Zubair and hence consider him a usurper. Moreover, as per Fath al-Baari, there is a dispute about his companionship. The list continues from Abd al-Malik .Ibn Marwan, followed by Walid till Marwan Ibn Muhammad

I SAY: I wish I had known what made these writers interpret the traditions of the Messenger of Allah (s.a.w.a.) in this mischievous and malicious manner! Is this how we reward the Messenger of Allah (s.a.w.a.) for his message? Is this not an insult to his ?(s.a.w.a.) sayings

If this was his (s.a.w.a.) purpose and intent, what is the benefit and use of such ?traditions and what do they achieve

From where do they know that the Messenger of Allah (s.a.w.a.) intended through these traditions the despotic rulers of Bani Umayyah with the sole exception of ?Muawiyyah Ibn Marwan

From where do they know that the companions are excluded from these traditions? Then why did he (s.a.w.a.) not say, 'after my companions' , instead of 'after me' as has ?been reported by a number of narrators

Any interpretation that includes Muawiyyah and his successors from the Bani Umayyah is clearly false and unacceptable because they were not chosen as caliphs .through consensus. Rather, they were despots and the worst of the despots at that

When things reach to such a despicable state of interpretation, the original quote is completely removed from its apparent meaning, fearing the establishment of the truth of the Shiite faith. None of these tyrants enjoyed any particularity over the other. In which case, a great number of probabilities unfold. Possibly, it is an indication to the caliphs after Abd al-Malik and when he (s.a.w.a.) said, ' after me ', he (s.a.w.a.) meant after Abd al-Malik. Or it is an indication to the caliphs after Hesham. Or it could also mean six caliphs each from the Bani Umayyah and the Bani Abbas or the caliphs after Bani Umayyah. It could also imply the caliphs after Saffaah or Mansoor or other despots of Bani Abbas. It could also mean those from the Bani Umayyah who ruled over Spain or the Fatemids who governed Egypt, and so on and so forth. Meanwhile, .none of these probabilities can be said to have an edge or preference over the others

Moreoever, why these traditions should not be interpreted as a means of merit and ?praise when the terms used in some narration clearly imply glorification

Is it correct to equate these oppressive tyrants and sinners with the chiefs of the Bani Israel and the companions of Hazrat Eesa (a.s.), as has come in a number of ?traditions

.This is in addition to the evidence of the number of caliphs being restricted to twelve

SECOND: Another interpretation is that after the demise of al-Mahdi (a.t.f.s.), twelve rulers will govern, six from the progeny of Hasan (a.s.), five from that of Husain (a.s.) .and one from someone else

I SAY: Such an exegesis is clearly against the evident texts of the traditions, which mention in no uncertain terms, ' twelve caliphs after me ', ' this religion will always be mighty and lofty ' etc., which proves the connection of the caliphs' era with that of the Messenger of Allah (s.a.w.a.), their continuity till the final epoch and the confinement .of the caliphs to them as has been elucidated in the narration of Ibn Masood

This is in addition to the fact that these traditions are applicable for the twelve Imams (a.s.), who are famous and renowned among all the Muslim sects, thereby establishing the truth and validity of the prophecy of the Messenger of Allah (s.a.w.a.) in clear terms. Then what is the point in struggling to force these traditions to imply ?others, who do not fit in its description by any means

If you argue: Although these characteristics are not found in anybody but the twelve Imams (a.s.), it is quite likely that they may be present in the future in some other .individuals

I SAY: Amazing, indeed! How can we talk of something being present in the future when the Messenger of Allah (s.a.w.a.) has prophesied them to exist in his (s.a.w.a.) immediate successors, whose time is joined with his (s.a.w.a.) time? Is not such an interpretation a clear violation? In this case, we have to assume the impermissibility of the era of these caliphs being joined with that of the Messenger of Allah (s.a.w.a.) and the non-consideration of such traditions. But when there exists, a clear interpretation on which these traditions fit, it is not allowed to refute this claim with an .argument of future probability

Do you not see that Allah described the qualities of our Prophet (s.a.w.a.) in the Old and the New testaments but when he (s.a.w.a.) appeared with an appearance befitting the description, the Jews and the Christians denied his (s.a.w.a.) prophethood, arguing that such a prophet will emerge in the future. Allah has condemned them in the Holy Quran and did not accept their argument that the .prophesied advent will occur in the future

As for their reliance on the tradition, ‘ twelve caliphs will succeed al-Mahdi, of which six will be from the progeny of Hasan (a.s.)... ’ to lend credibility to this argument, we say that apart from its contradiction to a number of traditions that have been narrated by both Shias and Sunnis, it also goes against the peculiar characteristics of these traditions. That is, the restriction of the number of caliphs to twelve, the continuity of their existence and the joining of their era with that of the Messenger of Allah (s.a.w.a.). The apparent difference between the two narrations is that while the original tradition says, ‘ after me, there will be... ’ this narration says, ‘ after Mahdi, ’ ...there will be

Moreover, this tradition is considered to be weak and unreliable as

has been explicitly mentioned by Ibn Hajar, when he says in his al-Sawaaeqah that this tradition is truly absurd and cannot be relied upon. He has quoted this on the .authority of his namesake Ibn Hajar, the author of Fath al-Baari

This is apart from the fact that in all likelihood such a probability is derived from the Israaeliyyaat (i.e. the fabrications of the Jews in the Islamic texts). They have .resorted to such tactics to deviate these traditions from their clear interpretations

Ibn Munaadi writes, 'We take notice of these traditions because we find them in the Book of Daniel.' If you want to know the background of this book and what has been said about it, refer to the beginning of al-Malaahem by Ibn Munaadi that you may know how a nation is afflicted with superstitions, absurdities and junk when they refuse to take true knowledge from its owners viz. the Imams (a.s.) of the Ahle Bait (a.s.). They are the ones about whom Allah has ordered the Muslim nation to fasten .unto them along with the Holy Quran

THIRD: Another view in this regard is that of Qazi Ayaaz. According to him, the import of the Messenger of Allah (s.a.w.a.) through this tradition was that the twelve Imams (a.s.) will exist only during the caliphs' might, the strength of Islam and the steadfastness of its affairs. This occurred when consensus was found among the people on this issue till the decline of the Bani Umayyah when mischief arose amongst them in the reign of Waleed Ibn Yazid. Ibn Hajar, in his Fath al-Baari, has opted for this interpretation citing the tradition 'All of them (caliphs) will be the unanimous choice of the people' as evidence for the same. Thereafter, he proceeds to mention the names of the caliphs, who enjoyed the consensus of the people: Abu Bakr, Umar, Usman, Ali, Muawiyyah, Yazid, Abd al-Malik and his four

.sons, Waleed, Sulaiman, Yazid and Heshaam

He says, 'Umar Ibn Abd al-Aziz interrupted the chain between Sulaiman and Yazid. These are the seven after the four rightly-guided caliphs and when Umar Ibn Abd al-Aziz is not counted amongst them. The twelfth of them is Walid Ibn Yazid Ibn Abd al-Malik.

I SAY: This is the worst possible and most insulting interpretation of the Prophetic tradition, even if Ibn Hajar says that it is the most preferable of all interpretations. We will not argue about the antecedents of the Bani Umayyah and the non-correctness of attributing them to be from the Quraysh, as these traditions announce explicitly that the twelve Imams (a.s.) will be from the Quraysh.

But we question: How on earth can such tidings, which were announced as glorification of the twelve caliphs, be applicable for Muawiyyah's caliphate? For, he is the one who

* Fought with Ameerul Momineen Ali Ibn Abi Taalib (a.s.), about whom the Messenger of Allah (s.a.w.a.) said, 'War against you is war against me'

* Organized speeches abusing Ameerul Momineen (a.s.) from the pulpits and,

* Poisoned to death Imam Hasan al-Mujtaba (a.s.), the chief of the youth of Paradise.

How on earth can these traditions apply for a beast like Yazid Ibn Muawiyyah, who fought against and martyred Imam Husain (a.s.), and who was a transgressor who committed sins publicly and

announced his disbelief freely becoming a part of the renowned poems of Ibn al-Zab'ari, which he (Yazid) recited in joy when the severed head of Imam Husain (a.s.) was brought to him. He was the one who ordered Muslim Ibn Aqabah to kill and plunder the people of Medina on three occasions. During these attacks, he killed a number of companions and the city of Medina was totally ransacked. It was during these attacks that more than ١٠٠٠ Muslim virgins were raped and whenever a Muslim from Medina offered his daughter in marriage, he did not guarantee her virginity saying, 'Perhaps, she has lost her virginity during the Tragedy of Hurrah.' It is said that four thousand illegitimate children were born after this incident.

Muslim, in his Saheeh, reports that the Messenger of Allah (s.a.w.a.) warned, 'Whoever frightens the people of Medina, Allah will frighten him and upon him is the curse of Allah, the angels and all mankind.'(١)

Waaqedi narrates on the authority of Abdullah Ibn Hanzalah, 'By Allah! We did not visit Yazid but that we feared a stone falling on our heads from the sky (as a divine punishment) because he was a man who married his mothers, daughters and sisters, drank wine, did not pray(٢) and he is the one who had ordered the attack on the Holy Ka'bah.

Suyuti and others report on the authority of Nawfil Ibn Abi al-Furaat, "I was with Umar Ibn Abd al-Aziz, when a person while mentioning Yazid, said, 'the chief of the faithfuls, Yazid Ibn Muawiyyah'. On hearing this, Umar Ibn Abd al-Aziz (became angry) and asked, 'You call Yazid as Ameerul Momineen?' and

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١- Murooj al-Zahab, vol. ٣, pg. ٦٩.

٢- Taarikh al-Khulafaa, pg. ٢٠٩

(ordered that he be whipped ۲۰ lashes."(۱)

It is mentioned in Al-Sawaaeq that it was said to S'ad Ibn Hassaan, 'The Bani Umayyah claim that the caliphate is among them.' He retorted, 'The sons of the blue-eyed (referring to Hind – the wife of Abu Sufyaan) are lying. They are mere kings, nay, '.the worst of kings

How on earth can these traditions be applied for the caliphate of Abd al-Malik, the امر) treacherous, the one who prohibited the Islamic injunction of enjoining good بالمعروف).

Suyuti records, 'Among the evil deeds of Abd al-Malik was the appointment of Hajjaaj as a governor for the Muslims and the sahaabaa (r.a.), who was degrading and insulting them through killings, assault, abuse and imprisonments. Indeed, he killed innumerable sahaabaa and great taabe'een , apart from the ordinary folks. He put a seal around the neck of Anas and other companions with the intent of degrading (them. May Allah not have mercy on him and may Allah not forgive him.'(۲)

How on earth can these traditions be applied for a person like Waleed Ibn Yazid Ibn Abd al-Malik, the sinner, the alcoholic and the one who did not care for the prohibitions of Allah. He is the one who went for Hajj to drink wine atop the Holy Ka'bah, for which he received outright condemnation from the people.(۳) He is the one AND واستفتحوا و خاب كلّ جبّار عنيد ,who opened the Holy Quran and on seeing the verse THEY ASKED FOR JUDGMENT AND EVERY INSOLENT OPPOSER WAS

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Al-Sawaaeq al-Mohreqah, pg. ۲۱۹, printed at Cairo; Taarikh al-Khulafaa, pg. ۲۰۹, - ۱ printed at Egypt

Taarikh al-Khulafaa, pg. ۲۲۰ -۲

Taarikh al-Khulafaa, pg. ۲۵۰; Taarikh al-Tabari, vol. ۷, pg. ۲۰۹ -۳

,DISAPPOINTED (۱), he flung it on the ground and shot it with an arrow, reciting

?Are you threatening me with the (words of) insolent oppressor

Here, I am that insolent and oppressor

When you (Quran) are brought on the Day of Gathering by your Lord

(Say, O Lord, Waleed has ripped me apart. (۲

.He continued to live in vulgar opulence and luxury till he was killed

Is this the might and respect of Islam? Is this the representation of the Messenger of ?(.Allah (s.a.w.a

It is reported that when he left for Hajj, he carried along with himself dogs in trunks, got a dome fabricated as per the size of the Ka'bah to place it on its top and carried a few trunks of wine. By this he intended to place the dome on the Ka'bah and sit in it to drink wine. But his advisors dissuaded him from doing so fearing the wrath of the (people. Waleed finally relented.(۳

Masoodi reports on the authority of Mubarrad, 'Waleed has recited some poems in which he has overtly proclaimed disbelief, and while mentioning the Prophet (s.a.w.a.), :he said

The Hashemites played with the caliphate

Actually) neither any revelation came, nor did any Book descend)

t:۲۶۷

Surah Ibraheem (۱۴): Verse ۱۵ -۱

Murooj al-Zahab, vol. ۳, pg. ۲۱۶ -۲

Al-Kaamil fi al-Taarikh, vol. ۳, pg. ۳۹۴ -۳

And say to Allah to stop me, my food

(And say to Allah to stop me, my drink. (١)

Ishaaq Ibn Muhammad al-Azraq recounts, 'I went to Mansoor Ibn Jahoor al-Azdi after the murder of Waleed. He had two maids from the slave-girls of Waleed... One of them said, 'We were among his favorite and most respected slave-girls. He went to bed with her (indicating to the other slave girl), when the call for the prayer (azaan) was made. He ordered her to lead the prayers of the people while she was drunk, (unclean and veiled.'(٢)

Suyuti brings a narration from Musnad-e-Ahmad: There will come a man for this nation, called Waleed, who will be more oppressive to his people than Fir'aun was for his nation.(٣) Therefore, it will be more apt to name such persons as Fir'aun than Caliphs, as they resemble the disbelievers and the apostates more than the .companions of Hazrat Eesa (a.s.) or the chiefs of the Bani Israel

If we so desire, we can exhaust the discussion on the likes of the Bani Umayyah but we intend to cut it short due to fear of prolongation. We say: How can Qazi Ayaaz be satisfied with appointing these tyrants as the caliphs of the Messenger of Allah (s.a.w.a.), about whom he (s.a.w.a.) has given tidings, and has informed that they will act with guidance and that if they were not there, the world will be destroyed with its inhabitants, and that till they exist, the Islamic nation will continue to survive and that .of the Bani Israel (نقباء) they are like the chiefs

Even more stunning is their omission of Imam Hasan (a.s.) from the

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.Murooj al-Zahab, vol. ٣, pg. ٢١۶ -١

.Al-Eqd al-Fareed, vol. ٢, pg. ٢٩٠ -٢

Taarikh al-Khulafa, pg. ٢۵١ -٣

narration, despite the fact that he (a.s.) was clearly named as a caliph in the traditions narrated from his grandfather, the Messenger of Allah (s.a.w.a.), and the inclusion of Yazid, Moawiyah and Bani al-Aas, whom he (s.a.w.a.) has cursed in these traditions.

And why did they not include Umar Ibn Abd al-Aziz among these caliphs?

And as for his stubbornness in clinging on to the saying of Sahih Abi Dawood, 'The Ummah will be unanimous about them',(١) then it is weak for the following reasons:

١) It is clear that an action is attributed to its subject only when it is performed with freewill, without any force or compulsion. So, even if we accept that the Messenger of Allah (s.a.w.a.) has said, ' they will be unanimous ', it only implies the unanimity of the nation with their own freewill. Don't you think that it is incorrect for anybody to declare that the Islamic Ummah, including the people of Mecca, Medina, great jurists, renowned traditionalists, companions of the Prophet (s.a.w.a.) and the Taabein, at any given time, was unanimous on the appointment of Yazid as the caliph of the Muslims? But he claims that they were unanimous in this appointment and chose him for caliphate. He also goes on to claim the consensus of the Muslims on the caliphate of Waleed Ibn Yazid.

If we rely on this theory, it will necessitate the exclusion of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and Imam Hasan (a.s.) from the list of the caliphs because of the opposition of the Syrians for these two, and their unstinted

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١- Tarikh al-Khulafaa, pg. ١٠.

.support for their enemies (١

This portion seems to have been interpolated as it is not found in a number of (٢ reliable and consecutive traditions available on the subject. Therefore, there exists a strong probability that this part ‘ the Islamic Ummah will be unanimous on all of them ’ appears to have been added by the narrator, possibly as an explanation for the tradition. Even if we assume that this part did occur in the original tradition and when there is a controversy between the added part and the missing part then, as a rule, the added part is not relied upon. The same applies here because the majority of the .traditions do not comprise of the additional part and only Abu Dawood has narrated it

Hence, it is incorrect and improper to disregard the many traditions, reliable and consecutive, narrated by a group of companions like Abdullah Ibn Masood and Jaabir .Ibn Samarah and a number of Taabein just for the sake of one narration

?So, is it wrong to impute such a probability to this statement

Even if we assume that this statement is correct and found in the original, it is limited by the other sentences found in the numerous other traditions like, ‘ all of them will act with guidance and the true religion ’, ‘ if they do not exist, the earth will be destroyed with all its inhabitants ’, ‘ they are like the companions of Eesa (a.s.) and the chiefs of the Bani Israel ’, and ‘ the caliphate is confined only to them ’. Thus, assuming that this statement does exist in the original, its only correct interpretation and construction is that the Ummah will be unanimous on the Imamat of the twelve Imams (a.s.) and acknowledge their Caliphate after the

reappearance of Hazrat Mahdi (a.t.f.s).(١

FOURTH: Another interpretation of the tradition is that of Ibn Hajar in Fath al-Baari as narrated by Suyuti in Tarikh al-Khulafaa and is as follows: These traditions imply the existence of twelve caliphs during the entire lifespan of Islam till the Day of Judgment, who will act with truth, even if they will not rule in immediate succession of each other. They support this idea with a narration reported in his Musnad from Abi Al-Jild who said, 'This nation will not be destroyed till there are twelve caliphs in it. All of them will act with guidance and the true religion. From them will be two persons from the Ahle Bait (a.s.) of Muhammad (s.a.w.a.)...'

Explaining the statement of Ibn Hajar, Suyuti remarks, 'Hence, from the twelve caliphs, four are the rightly guided caliphs(١), followed by Hasan, Moawiyah, Ibn Zubair and Umar Ibn Abd al-Aziz, which makes it eight. Probably, Mohtadi, the Abbasi caliph, can be added to this list because he was amongst the Abbasi kings like Umar Ibn Abd al-Aziz was amongst the Bani Umayyah tyrants. This was on account of the apparently insignificant oppression of Umar Ibn Abd al-Aziz and Mohtadi. From the remaining two, one is al-Mahdi since he is from the progeny of Muhammad (s.a.w.a.).' – End of Suyuti's statement.

I SAY: This view or probability is also incorrect because plenty of traditions have confined a number of caliphs to twelve. In fact, some of these have also explicitly mentioned the names of these caliphs, like the narration of Ibn Masood, which rules out all possibilities of interpretations and conjectures. Moreover, these have stated in no uncertain terms that they will follow each other successively and their eras will be immediately after one another.

t:٢٧١

١- Implying Abu Bakr, Umar, Usmaan and Ali (a.s.).

As for the narration of Abi al-Jild, which is cited as a support for this probability, it is rejected outright because of the notoriety of Abi al-Jild for presenting his own views and whimsical interpretations as traditions of the Prophet (s.a.w.a.). Therefore, his statement, ‘ from them are two men from the Ahle Bait (a.s.) of Muhammad (s.a.w.a.) ’ is certainly an addition from his own side or from his source. Otherwise, he should have reported, ‘ my Ahle Bait (a.s.) ’ and not ‘ the Ahle Bait (a.s.) of Muhammad ’. (.(s.a.w.a

All this is assisted by the report available in the book of Khesaal, through his chain of narrators that Abi Najraan reports that Abi al-Jild has narrated to him and even taken an oath, ‘ This nation will not be destroyed till there are twelve caliphs in it. All of them will act with guidance and true religion. ’ Nowhere, in this report, has he mentioned .the additional part

This is in addition to his view that three of them are from the Ahle Bait (a.s.) of Muhammad (s.a.w.a.) viz. Ali, Hasan and Mahdi (a.s.) while Abi al-Jild says, ‘Two of ’.(.them will be from Ahle Bait (a.s.) of Muhammad (s.a.w.a

It is also worth mentioning that after some research concerning the views of the scholars of rejaal, I found that Abi al-Jild, whose name was Jailaan Ibn Farwah al-Asadi and is also called as Ibn Abi Farwah had the habit of either saying things from his side or sourced his knowledge from the Testaments. The author of Shamaael al-Rasool, pg. ۴۸۴, writes, ‘Abi al-Jild used to refer to the Old Testament time and again.’ The writer of Al-Jarho wa al-Ta’deel, vol. ۲, pg. ۵۴۷, tradition no. ۲۲۷۵, pens, ‘Abi al-Jild ’.al-Asadi al-Basri had command over the Old Testament and its like

In any case, one cannot afford to neglect or be heedless towards all the reliable and authentic traditions that talk about the continuity of

the eras of these caliphs and the limitation of their number to twelve, notwithstanding the other consecutive traditions in this regard. For, if we consider this tradition to be reliable, it will necessarily require the conformity of the two kinds of traditions. While one talks about the consecutivity of their eras and their number being twelve, the aforementioned limits it's severely as is clear from these two kinds of traditions.

Yes, many consecutive traditions prove the caliphate of these twelve (a.s.). But to interpret it in the manner as Suyuti has done is not valid as demonstrated in the above discussions. Moreover, if we rely on the narration of Abi al-Jild, it will seriously limit the applications of the traditions that emphasize on continuity of eras.

Interestingly, Suyuti too has become a victim of amnesia and forgetfulness. For, as per his own statement, three of these caliphs must necessarily be from the Ahle Bait (a.s.) of Muhammad (s.a.w.a.) because Ali (a.s.) and Hasan (a.s.) are undoubtedly from the Ahle Bait (a.s.) in the light of the Verse of Purification(١) and the clear traditions from the Messenger of Allah (s.a.w.a.). Moreover, he has included the likes of Ibn Zubair and Moawiyah amongst those who act with guidance.

These are absolutely disgusting and weak arguments, which show their confusion and obscene helplessness in the exegesis of these traditions, while turning their backs on their only and real interpretation i.e. the twelve famous Imams (a.s.) from the Ahle Bait (a.s.).

FIFTH: It talks about the presence of this number (of caliphs) in one time, all of them, and each one of them claims governance and

t:٢٧٣

١- Surah Ahzaab (٣٣): Verse ٣٣.

caliphate. They say: The Messenger of Allah (s.a.w.a.) has informed us that the strangest of things will occur after him (s.a.w.a.). Of which, is the disunity among the people after him (s.a.w.a.) in one time concerning the twelve chiefs. This is irresistibly comical and some of them have also rejected it, saying, 'This view is that of the one who is totally unaware of the methods of traditions, apart from his ignorance of the traditions present in Bukhari, Muslim, etc. That is, they have clearly mentioned mastership as the attributes of these caliphs and that Islam will remain mighty and ...lofty

I SAY: Surely, the traditions have proved that their duration will be the duration of Islam and its survival. Thus, these traditions support the correctness of the occultation of the twelfth amongst them, his longevity and his prolonged life as will be .seen in the numerous reliable traditions to follow

SIXTH: The interpretation of Ibn Taimiyyah, which states that these Imams (a.s.) are dispersed and scattered in the Islamic Ummah. Resurrection will not occur till they are .found

I SAY: It seems that they do not deem it necessary to benefit from the actual implication of the traditions and to rely on their wordings and their famous concepts as has been relied upon by those in the know and the wise people. Specially when the words, with their apparent meanings, clearly conform to the approach of the Ahle Bait (a.s.) and their Shias. Consequently, they have said whatever wild and absurd thought that has come in their minds in the interpretation of these traditions. Otherwise, from where has Ibn Taimiyyah brought such a baseless exegesis, which clearly opposes ?the wordings of the traditions

SEVENTH: Another interpretation is the one propounded by our contemporaries, who tread the modern approach with the support of

the colonialists and imperialistic powers. Thus, they have drummed up the same beat but with another drum. They consider these traditions to be applicable for the rulers of the Muslims and whom they have listed as follows: Abu Bakr, Umar, Usman, Ali (a.s.), Moawiyah, Abd al-Malik followed by other kings of Bani Umayyah till Marwan. They say: Thereafter, Imamat was transferred to the Bani Abbas, from them is Mansoor, his son Mahdi, Haroon al-Rashid till the end of the dynasty. They have also counted Emaad al-Din al-Zanki, Noor al-Din and Salaah al-Din saying, 'It does not befit us that we be miserly regarding their rights.'

I SAY: Under this explanation, those called as caliphs in these traditions are the kings and rulers of the Muslims, most of whom acquired this position through force, coercion and domination. Their number far exceeds the limit of twelve. When it is permitted to apply these traditions for all the rulers and kings, regardless, then why should we restrict ourselves to only twelve and be niggardly about the rights of the remaining? What is the purpose of such traditions, which are invaluable words, uttered by as holy a person as the Messenger of Allah (s.a.w.a.)?

It is necessary for the one who has suggested this view that he should not be niggardly and miserly of all the kings, including those of Spain (the erstwhile Muslim dominion of Andalus), Ottoman and even the present dictators and tyrants, whose breaches of Islamic trusts are known to one and all.

By Allah! I do not know what to say about such writers and authors who count themselves from the modern and civilized generation. They say about the sunnah of the Holy Prophet (s.a.w.a.) as dictated to them by their carnal desires, the desires of those who spend lavishly on them from the public treasury of the Muslims and the

desires of their western imperialistic masters. These western colonialists intend to interpret all that has come down in the Holy Quran and the Sunnah, which demand .belief in the unseen, as per their materialistic, imperialistic and colonialist views

.There is no power and strength, except that of Allah, the High, the Great

Know that in reply to these absurd interpretations concerning these prophetic traditions, we have relied only on the peculiarities derived from them and their clear explicit meanings. We did not resort to the other reliable and numerous traditions concerning the Imamat of the twelve Imams (a.s.), which discuss their names and .their characteristics. Otherwise, the arguments would be much more elaborate

If you desire further explanation on the subject, refer to the books written in this .regard and all your doubts and misgivings will be repelled

.And Allah is the Guide to the truth and propriety

CONCLUSION

It is necessary for the researcher on the traditions of the twelve Imams (a.s.) to know what Tabaraani has written in his al-Mo'jam al-Kabeer. He writes, '...Shafi al-Asbahi narrates that I heard Abdullah Ibn Umar say that the Messenger of Allah (s.a.w.a.) said, 'There will be twelve caliphs after me. (The first amongst them is) the caliph Abu Bakr al-Siddique. He will not live after me but less. (He will be followed by) the chief of my tribe, who will live in a praiseworthy manner and die as a martyr. He (s.a.w.a.) was asked, 'Who is he, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) replied, 'Umar Ibn al-Khattaab.' Then he (s.a.w.a.) turned to Usman and prophesied, 'Soon the people will ask you to remove the shirt with which Allah, Mighty and Blessed be He, has clothed you. I swear by the One in Whose hand is my life, if you remove it, you will never enter paradise till a camel passes through the eye of the needle.'(١)

He has brought the same narration with minor changes in another place.(٢)

I SAY: Know that we will certainly not accept the one who argues with this additional false attribution to the Messenger of Allah (s.a.w.a.) in the guise of explaining these traditions and thereby, attempting to legally establish the caliphate of the first three with documentary evidence. He (Tabarani) conveniently forgot that the Ahle Sunnah are unanimous that the Messenger of Allah (s.a.w.a.)

t:٢٧٧

١- Al-Mo'jam al-Kabeer, vol. ١, pg. ٧, Tr. No. ١٢.
٢- Al-Mo'jam al-Kabeer, vol. ١, pg. ٤٧, Tr. No. ١٤٢.

has not appointed the three as his caliphs and there is no document to prove that. Undoubtedly, this is the fabrication of the Ottoman kings and their attempts to hide the evils and distortions of Usman in Islam, which were even repudiated by the likes of Talha, Ayesha and Ammaar (r.a.) in the most severe manner possible, thereby opening the door of mischief and civil war amongst the Muslims and leading to a great unrest among the Muslims and their demanding from Usman to apply his deeds and laws as per the Islamic Shariah. But Usman refused to relent due to his fiscal and .governmental policies, finally resulting in his murder

For further explanations concerning the additional and concocted part of this :tradition, we shall bring forth the discussion from two aspects

a) The chain of narrators of this tradition and)

.b) Text of the tradition)

A) CHAIN OF NARRATORS: Among the narrators of this tradition, is a person called as) Abdullah Ibn Saaleh (exp. ٢٢٢ A.H.). Regarding him, Zahabi writes in his Tazkerah, 'His traditions were drawn on the scale of authenticity and were rejected due to lack of '.evidence. Whatever he has narrated has been repudiated

Ibn Ahmad says, 'I asked my father about him.' He said, 'Initially he was firm and solid '.but later became corrupt and hence, he is of no consequence

Saaleh Ibn Muhammad says, 'In the view of Ibn Moeen, he was reliable but according '.to me, he used to lie in traditions

Ibn al-Madeeni says, 'I have rejected his traditions and do not

'.narrate anything from him

'.Ahmad Ibn Saaleh says, 'He is accused and is of no consequence

Nisaai says, 'He is not reliable. His tradition 'Surely, Allah chose my companions upon '.the entire universe' is a fabricated one and there are many who have discredited him

Ibn Habaan says, 'He is a denier of traditions and narrates with assurance that which has not been narrated by the reliable ones. He had a neighbor whose writing was similar to that of Abdullah. He wrote things and placed it between the writings of '.Abdullah, who thought that it was his own writing and narrated from it

Another narrator of this tradition is Lais Ibn Sa'd (exp. ١٧٥ A.H.) described as knowledgeable, a commentator of Quran and other praiseworthy characteristics as .has been recorded in his biography

Like Ibn Abi Lailaa and Ibn Shabramah, Lais was amongst the jurists of the government. He was an agent of Mansoor al-Abbasi, the oppressive and murderous tyrant, whose oppression, rebellion, persecution of the Shias and usurpation of the caliphate was proclaimed publicly by the likes of Abu Hanifah, who refused to accept his gifts, saying, 'This is from the public treasury of the Muslims and none has any right in it except those who fight in the way of Allah, the needy and those who work for religion, while I am none of these.' Mansoor ordered his (Abu Hanifah) arrest and whipped him till he died because of it or due to poisoning. Abu Hanifah had willed that he should be buried in a land that has not been usurped by the Caliph, or any of his .men and workers

But the Abbasi tyrants who followed Mansoor and were the contemporaries of Lais, relied heavily on him. He was a very

important figure for them in Egypt and they were in need of people like him. For, the Egyptians were the followers of Imam Ali (a.s.) and his children, and therefore considered them to be worthier of caliphate and leadership than the Abbasids, whose misdeeds, bloodshed and misappropriation of public wealth, despite their non-eligibility for caliphate and leadership of the Muslims, were witnessed by one and all.

Lais strove to weaken the love of the Egyptians for the progeny of the Messenger of Allah (s.a.w.a.).

The Egyptians used to disparage and detest Usman because of his misdeeds and the unrest against Usman had arisen from Egypt. Now, Lais began to mention the virtues and merits of Usman to the Egyptians. Naturally, a scholar like him in a place like Egypt was a great political hope of the government for the negation of the love of the Ahle Bait (a.s.).

Hence, we see that as per the demands of political contingencies, no matter was decided in Egypt but with his counsel. Thus, key affairs like the appointment of governors and judges were decided only after consultations with him.

Thus, Lais did not belong to the category of people like Abdullah Ibn Saaleh who fabricated traditions or someone else used to interpolate traditions in his writings. We do not like to accuse Lais of fabricating traditions or deliberately narrating false ones but he was not from those who stopped at the traditions, which they disregarded. Nay, he believed that the Divine Text did not carry merely an apparent meaning which could suffice. They were not only words; rather they also had a spiritual aspect embracing proofs, imports and reasons. Perhaps, he considered that the threat of the Prophet (s.a.w.a.) for the one who attributed a lie to him (s.a.w.a.),

like in the famous tradition, ‘ Whoever attributes a lie to me deliberately, his seat will be surrounded with hell fire ’, its esoteric is more limited than its apparent. For, these lies do not include the narration of a fabricated tradition attributed to him (s.a.w.a.), if .done due to political and governmental demands and general welfare

It seems quite likely that this addition in the tradition is the fabrication of Abdullah Ibn Saaleh and the other narrators of this tradition. But what leads to a negative perception of Lais for a researcher is the pompous and luxurious way in which he led his life. It is said that he built a palatial mansion which had twenty doors. He developed a garden in it, full of trees and flowers, whose fragrance spread far and wide. His wardrobe constituted of a year’s clothes and for each day he had a special dress. He .never wore one dress for two consecutive days

Abu al-Abbas al-Sarraaj writes, ‘We were traveling with Lais from Alexandria and he had three ships, one ship was carrying his kitchen, another his family and third one his guest.’ There is no doubt that at that given time in Egypt, there were many poor people, destitute and workers who were patiently bearing severe hunger and were even deprived of basic facilities like housing to protect them from heat and cold. While .you just read about the condition of Lais

Even more shocking than his lifestyle, is the mode of his issuing fatwas when the kings and those in power asked him to so. Indeed, they have mentioned that there occurred a conversation between Haroon and his wife, Zubaidah. Haroon said, ‘YOU ARE DIVORCED IF I DID NOT ENTER PARADISE’. All the jurists congregated to find a solution for this problem, but none had the cunningness and shrewdness to make Lais was .(حرام) for the two what in their view had become prohibited (حلال) permissible seated at the end of the

gathering. On being asked for the solution of this problem, he replied, 'When the caliph dissolves the assembly, I will speak to him.' Accordingly, when the crowd had dispersed, Lais asked Haroon to bring a copy of the Quran. Lais said, 'Open the Surah Rahmaan from the Quran and start reciting it.' Haroon duly obliged till he reached to the verse ولمن خاف مقام ربّه جنّتان AND FOR HIM WHO FEARS TO STAND BEFORE HIS LORD ARE TWO GARDENS (۱) Lais ordered him, 'Stop and say, 'By Allah! Surely, I fear the position of my Lord'.' Haroon did as ordered, to which Lais remarked, 'So there are two paradises and not just one (means your marriage with Zubaidah is still valid and not void because you can still enter the second paradise).' Zubaidah, who was hearing this conversation along with her slave-girls from behind the curtain, raised a huge roar of applause, hand clapping and celebration. Haroon appreciated, 'By Allah! You are excellent' and conferred him with rewards and thousands of gold coins. Zubaidah too ordered the same. Haroon also gifted him with the land of Jeezah which is the most fertile land of Egypt.

We can't make out anything from this jurisprudence except that it was a trade with the laws of Allah and converting His prohibition to permission just for the sake of acquiring the satisfaction of Haroon, the Emperor of his time, and Zubaidah, the Empress of her era, and not the chief of the faithfuls.

We do not understand whether or not Zubaidah could fathom the far reaching mischievous consequences of this edict? Or whether even Haroon could follow its implications? Or perhaps he understood but intended to exonerate himself from the blame of the people or just to have Zubaidah for himself. By Allah! It is truely amazing that how

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۱- Surah Rahmaan (۵۵): Verse ۴۶.

two people, one of them calls himself as the caliph of the Muslims and the second considers himself as a jurist of the religion as well as the government, can play and .toy with the laws of Allah

It should be clear for you that in the jurisprudence of the Ahle Bait (a.s.) it is firmly established that divorce cannot take place unless all its conditions are fulfilled, regardless of the fact whether these are done in the present or are achieved in the future. Divorce takes place with clear words and after all obligations are discharged .and none remains unexecuted

But even on the basis of the jurisprudence of governmental sects, there was no need to resort to such cunning mischief when the divorce pronounced was not the third one in which the husband is not allowed to remarry his wife till she marries somebody else. He can return to her during the period of iddah if she is not a menopause and did not have intercourse. But if she is a menopause, and had intercourse, the Nikah has to be .pronounced again

Lais subscribed to the sect that believed in the occurrence of the conditional divorce and said, 'If the condition is not fulfilled, the judgment of its occurrence cannot be given unless the conditions are realized or simply the knowledge of their occurrence. In case of doubt, they can offer to keep company of each other and conjugal .enjoyment is permissible

Apparently, Lais did not have any solution for this religious problem except devilish deceit whose mischief could be understood by anybody who has little insight in the laws of the Shariah. Thus, firstly, fear from Allah is not stronger than believing in Him because belief is the foundation of fear. For, fear can be fruitful and beneficial only if a person meets Allah with belief. Hence, the acquisition of this reward is dependant on the person remaining

steadfast on his fear from Allah and that he should not let go of this fear throughout .his life

Secondly, perhaps the tyrannical misdeeds of Haroon, his oppression, his giving preference to himself, his relatives, his poets, his slave-girls, his singers and his singing girls over the poor and the downtrodden, his persecution of the Shias and throwing them behind bars, his murder of Imam Kazim (a.s.), the greatest personality .of his time, etc. were all legal and valid in the eyes of Lais

Meanwhile, Haroon was the first caliph from the Bani Abbas to play chess(١) and he (was the first to give high regard and respect to the singers.(٢

Sawli writes: Haroon left behind properties worth one billion dinars while his cattle and other stocks exceeded one billion and fifteen thousand dinars.(٣) In one gathering, he (gifted Ishaaq al-Mosuli with two hundred thousand dinars.(۴

This is apart from the fact as to what the people witnessed of his tyranny and oppression and absolute lack of fear from Allah. So, what was the point in making him take this oath that he feared Allah except to obtain the satisfaction of Haroon and his wife? May Allah not forgive the one who plays with His laws in this manner! Allah, the ,Almighty, declares in the Holy Quran

إِنَّ الَّذِينَ يُلْحِدُونَ فِی آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَى فِی النَّارِ خَيْرٌ أَم مَّن يَأْتِی آمِنًا يَوْمَ الْقِيَامَهِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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Tarikh al-Khulafa, pg. ٢٩۵ -١

Tarikh al-Khulafa, pg. ٢٩۵ -٢

Tarikh al-Khulafa, pg. ٢٩٢ -٣

Tarikh al-Khulafa, pg. ٢٨۶ -۴

SURELY THEY WHO DEVIATE FROM THE RIGHT WAY CONCERNING OUR COMMUNICATIONS ARE NOT HIDDEN FROM US. WHAT! IS HE THEN WHO IS CAST INTO THE FIRE BETTER, OR HE WHO COMES SAFE ON THE DAY OF RESURRECTION? DO WHAT YOU LIKE, SURELY HE SEES WHAT YOU DO.(١)

It should be known that this was not the first violation in Islam since such apostasy and attempts at legitimizing the prohibitions were not confined to Lais. Rather, it was the approach of all the official jurists who strove to lend propriety to the actions of the rulers.

Salafi in his book Tuyuriyyaat, an account of the history of the caliphs, narrates on the authority of Ibn al-Mubarak, 'When Rashid became the caliph, he intended to acquire a slave-girl of Mahdi. He made his intentions known to her. She responded, 'It is not proper for you because your father slept with me.' But he was passionately infatuated with her. Hence, he sent across his problem to Abu Yusuf, asking for the solution. Abu Yusuf replied, 'O Ameerul Momineen! It is not necessary to rely on the statement of a slave-girl and even if it is true, don't testify her statement.' Ibn al-Mubarak notes, 'I don't know who is more shocking; this man, who soaks his hands in the blood of the Muslims and their wealth, refuses to restrain himself from the concubine of his own father; or this Islamic ummah which inclines itself towards such chief of the faithful; or this jurist who declares, 'rape the wife of your father, let loose your desire and let me take the blame for it.'(٢)

I SAY: He did not restrain himself from the concubine of his father, who was prohibited for him, despite being surrounded by hundreds of mates who were even more beautiful and better than her but he did not have patience to keep away from what Allah had prohibited.

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١- Surah Fusselat (٤٠): Verse ٤٠.

٢- Tarikh al-Khulafa, pg. ٢٩١

He referred to the jurists of his government only to procure a pretext and justification .before the people in this regard

Abdullah Ibn Yusuf and Ishaaq Ibn Raahwayh also issued similar edicts and Haroon .rewarded the latter with a hundred thousand dirhams

.This was about Lais who is one of the narrators of this tradition

The third narrator of this tradition is Khaled Ibn Yazid al-Jamhi al-Misri. Regarding him, the author of 'al-Jarho wa al-Ta'deel' writes, 'I asked my father about him', he '.'(مجهول) replied, 'He is unknown

The fourth narrator is Saeed Ibn Abi Hilaal, about whom Ahmad writes, 'He could not '.follow what he has mixed in the traditions

The fifth narrator is Rabeeah Ibn Saif and he is the one who made known the word of Ibn Ayyaash, the third century scholar that he made additions in his traditions. Thus, Rabeeah is also derided because he committed a number of mistakes and had many .detractors. Nisaai too has deemed him to be weak

The sixth narrator of this tradition is Abdullah Ibn Amr. I don't think there is any need for introduction about him and his father because both belonged to the rebellious group and quite a few verses of the Holy Quran about hypocrisy were revealed concerning them. But it appears that this addition is not the fabrication of Ibn Amr, .rather it is attributed to him. Allah knows the best

This is the state of the chain of narrators of this tradition. In other words, as you must have observed, they are extremely weak and unreliable. It is clear that political .factors made them interpolate lies and fabrications in the tradition

t:۲۸۶

B) TEXT OF THE TRADITION: I don't think anybody who bears little insight in history) and the life of Usman, with whom none of the companions of the Messenger of Allah (s.a.w.a.) were satisfied except the Bani Marwan, Bani Umayyah and their henchmen, will accept that Allah, the Wise, the Cognizant of the conditions of His servants, has enrobed him. And that if he discards this robe, he will not enter paradise. For, Usman was the weak and miserable sycophant, who gave preference to the likes of Hakam and Marwan over the esteemed companions of the Prophet (s.a.w.a.). He was the one with whom Marwan played till he became his rabble, dragging him wherever he pleased. Can anyone ever imagine that Allah, the High, places the cloak of caliphate on such a person and then threatens him that if he removes it, he will not enter ?paradise

Sayed Qutb writes: It was a misfortune that Usman reached to the caliphate while he was weak and indecisive in Islamic resolve. He lacked the steadfastness to withstand the cunningness of Marwan and the conspiracies of Umayyah after him. He granted from the public treasury two hundred thousand dirhams to his son-in-law Haaris Ibn al-Hakam on his wedding day. Such instances abound in Usman's life. Like, one day he gave Zubair six hundred thousand dirhams, Talhah two hundred thousand dirhams .and presented Marwan Ibn al-Hakam with one-fifth of all land taxes of Africa

Sayed Qutb quotes Masoodi, 'The day Usman was murdered, he left behind with his treasure one hundred and fifty thousand dinars (gold coins), one million dirhams (silver coins), his estates in the valleys of Quraa, Hunain, etc. valued up to one (hundred thousand dinars and plenty of camels and war-horses.(١

We do not intend to extend the discussion concerning the criticism

t:٢٨٧

.Murooj al-Zahab, vol. ٢, pg. ٣٣٢ -١

of Usman and his misdeeds. We have only mentioned what we have done to inform a just person that to attribute such statements to the Messenger of Allah (s.a.w.a.) that Allah has placed the cloak of the people's leadership on Usman, is an insult to the elevated status of Prophethood. Allah, the Wise, the Pure is free from such blunders .and is Higher than what the unjust attribute to Him, a great lie

Finally, the easier way out and the best proof that this part is an addition, fabricated in the tradition is its absence in the literature of reliable books. Thus, we see No'maani, who is Tabaraani's contemporary, narrates the same tradition as follows: Muhammad Ibn Usman reports to us on the authority of Ahmad Ibn Abi Khaisamah from Yahya Ibn Moeen, from Abdullah Ibn Saleh, from Lais, from Sa'd, from Khaled Ibn Yazid, from Saeed Ibn Ali al-Hilal, from Rabiah Ibn Saif who narrates: We were with Shafee al-Asbahee when he said, 'I heard Abdullah Ibn Amr say, 'There will be twelve caliphs (after me.'(١)

t:٢٨٨

١- Al-Ghaibah al-No'maani, pg. ١٠۴, Chap. ۴, Tr. No. ٣۴; Ghaibah of Shaykh, pg. ٨٩; Al-Insaaf, Tr. No. ١٩٠; Behaar al-Anwaar, vol. ٣۶, pg. ٢٣٧, Chap. ۴١, Tr. No. ٣٠; Al-Manaaqeb .of Ibn Shahr Al-Aashob, vol. ١, pg. ٢٩١

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'Printed in the margins of the book 'Al-Khulaasah

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(.Shaikh al-Hurr al-Aameli (exp. ١١٠۴ A.H

Al-Ehtejaaj .۵

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Akhbaar-o-Isfahaan .۶

(.Abu Noaim al-Isfahaani (exp. ۴٣٠ A.H

Al-Ikhtesaas .٧

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(.of Allamah Majlisi (r.a

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۱۱. Al-Irshaad

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.Written by a scholar from the Zaidiyyah sect

Al-Amaali .٢٢

(.Al-Shaykh al-Mufeed (exp. ٤١٣ A.H

Anees al-A'laam .٢٣

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(.Muhammad Sadeq Fakhr al-Islam (exp. before ۱۳۳۰ A.H

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Haafez Rajab al-Barsi

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(.Haafez al-Tabaraani (exp. ٣۶٠ A.H

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(.Ahmad Ibn Ubaidullah Ibn Ayyaash al-Jawhari (exp. ۴٠١ A.H

Haafez al-Muwaffaq Ibn Ahmad al-Makki al-Hanafi, famous as Akhtab Khwarazm (.(exp. ۵۶٨ A.H

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Ibn al-Munaadi

Razi al-Deen Abu al-Qasim Ali Ibn Moosa Ibn Jafar Ibn Muhammad Ibn Taawoos al-Hasani al-Husaini (exp. ۶۶۴ A.H.)

Al-Muhaddith al-Shaykh Ali al-Bahraani (he finished writing this book in ۱۲۹۵ A.H.)

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Sayyed Ibn Taawoos (exp. ۶۶۴ A.H.)

Sayyed Ali Ibn Shahab al-Husaini, a resident of India (exp. ۷۸۶ A.H.)

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

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